MIND MAKES MEN GIANTS

RICHARD LYNCH

With Greetings to
Mildred, Peter and
James Dillingham
From the author
Richard Lynch.

Thanksgiving. 1933
New York

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"Work and Supply"

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INTRODUCTION

Throughout the vast world there is a very earnest effort on the part of men and women to better their existing conditions, and to achieve an outstanding success in life. For a number of years I have lectured and written on the principles of applied psychology to audiences and readers composed of earnest seekers for self-advancement. Numerous requests have come to me, asking for a book that contains these principles written in such a manner that the men and women unacquainted with psychology or metaphysics may easily comprehend. This has given rise to the work presented herewith. While I have undertaken the presentation in what may be called the "popular" manner, of some of the aspects of mind that are usually too abstruse for popular acceptance, I have sought at the same time to cover the subject as fully as might be for the general understanding, endeavoring to avoid profundity, and striving for clarity above all things.

In learning an art, in acquiring the principles of music, for instance, the student is instructed in the beginning to "take his position." This book

endeavors to enable the student of the powers of the mind to take the right position. That mind makes men giants no one can deny. That great mental stature is possible to attain is equally undeniable. The countless success students in this and in other countries require a first book, a book that is easily read and understood, and one that will remove from their minds the impending beliefs held about genius and great mental development. The latter is possible to everyone who is willing to give his attention and his will to the task he has set himself for the betterment of his position and for the attainment of health, wealth, power and influence. The desire to advance is a mark of earnestness and sincerity, and the will to do so is the secret of accomplishment.

I am confident that this work will be of inestimable value to its readers, for the principles herein expounded have been demonstrated by many students who are to-day occupying positions of prominence and independence. I shall treasure the hope that this book may be practical to all success seekers, and that its counsels will be taken to heart intently. The subjects specialized in the various chapters are mileposts on the journey upward. We are still at the beginning of a comprehension of the tremendous powers that reside in

the mind, and the future falls to the direction of those who now see that by learning to think correctly and scientifically, all things are possible.

THE AUTHOR.

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I

PSYCHOLOGY OF THE MIND

The universe is a great organism, controlled by a dynamism of the psychical order. Mind gleams through its every atom.—CAMILLE FLAMMARION.

WHAT is psychology?

Here is a word which at the present time is on the tip of every tongue. It relates itself to every action of life, to habits and tendencies, love, marriage, procreation, to business, economics and social science, to conduct and behavior, to health and success, to childhood and senility, to emotions, instincts and impulses—in fact to every form of thought activity that is within the domain of the practical, the ethical and the imaginative; to all with which we come in contact in the realm of mystery, clairvoyance, telepathy, thought-transference, visions, premonitions, dreams and the phenomena of the unseen. There is a psychology to everything that we do, are or seem.

Where do we get the word?

"Psyche" is from the Greek word for soul and "ology" from the Greek word for knowledge.

Combined, then, psychology is knowledge of the soul.

We moderns have translated that definition into "knowledge of the mind." The ancients identified the mind as the soul, or the soul as the mind, and hence there has come to us an immense amount of speculation under the name of "metaphysics." It is not my intention to define either the mind or the soul as a basis for the discussion of practical psychology, but rather to treat of what is now called the science of psychology, under certain aspects that interest the popular mind. Since psychology has come into commercial life, a primary knowledge of its meaning is necessary on the simple ground of success in life, of health and the effective means to maintain it, of personality, innate power and the will to accomplish.

Nine men out of ten confuse the mind with its chief instrument, the brain. How often one hears a person of achievement described as "brainy"! A criticism often heard of a man is that "he has no brains." Frequently one hears the desire expressed for the brains of an Edison, a Rockefeller, or a Ford, or some other great man of the present day or of the past. What is meant here is not the brains, but the mind.

And so, to begin with, I am going to say a little

on the subject of the brain, in order that there shall be no confusion of thought as between brain and mind. Since this book is written for the purpose of helping people to understand themselves, and so to gain health, success, happiness, or whatever the heart desires, I want to start out by showing that no one is entitled to make a complaint on the ground of brain inadequacy except the mentally defective and the imbecile.

Every man is born with a normal brain, which consists of two great lobes, one on the right and one on the left side of the head. There is little, if any, difference in brains, any more than in any other double organ of the body, ears, eyes, lungs, or kidneys. It used to be thought that brain capacity was a matter of the size and weight of the brain, and that the shape of the head indicated brain power or the lack of it, or character of one kind or another. Science has proved that there is nothing in this theory. The idea behind it is material. It is to relate to matter that which belongs to mind. It used to be thought that the brain secreted thought as the liver secretes bile. The brain is not a gland and has no secretions of any kind and cannot form secretions.

Knowledge of the brain and, correspondingly, of the mind, has been more exact and more specific through the investigations of applied science

in the past half century than in the previous scores of centuries.

Victor Hugo, in one of his essays, relates the consequences of an attempt by the medical authorities of Paris to secure the brain of Talleyrand. The story is illustrative of the time and of the science of the day. Here was a man, Talleyrand, who had been the dominating genius of three empires and the terror of all Europe —crafty, clever, resourceful and vindictive. When he passed on from earthly life his skull was trephined and the brain removed and taken to a hospital for examination and study. The night that the brain of this illustrious man was placed on a marble slab in the hospital morgue, it so happened that some young interne performed the same service in the case of a laborer who had in a fit of despair thrown himself into the Seine and been drowned. Unconscious of the nature of the brain already deposited on the slab the student placed the brain of the laborer beside it. In the morning the two brains, side by side, confounded the physicians. Which was the brain of the man who for fifty years had been master of the destinies of the world, and which the brain of the laborer? No one could tell. Science at that time had not progressed to a point where the determination could be made. Every

available specialist was called upon for his opinion. None could determine which had been the organ of thought of the malevolent star of Europe and which had been the home of the thoughts of the clod. "And, so," concludes Hugo, "Talleyrand's brain found its resting place in a sewer, where," he cruelly observes, "it belonged."

This could not happen to-day. Scientists have learned much since that time. Physiologists, studying mostly from the brains of animals, had but little ability to determine what special relations the human brain held to thought. Now the specific anatomical seats of speech have been found in the human brain, and speech is a faculty which is directly related to thought, possessed exclusively by man.

On the 14th of April, 1861, a French scientist named Paul Broca read a paper before the Anthropological Society of Paris, in which he submitted evidence to prove that there is a definite locality in the brain which is the sole seat of articulate speech. This fact Broca proved by citing a number of post-mortem examinations of persons dying after paralysis of the right side of the body, the stroke having destroyed first the power of utterance. It was not until 1865 that this startling discovery was finally established.

By 1870, through the labors of such men as Hitzig, Perrier, Munk, Luciani, Charcot and others, it was proved that each of the special senses has its anatomical seat in the brain, and in a centrally placed zone are to be found the seats governing the voluntary movements of the muscles of the body. Further it was found that with all right-handed persons it is in the left brain that the speech centers are located while in the left-handed persons they are found exclusively in the right brain.

What did this discovery imply? First that brain matter, as such, does not originate speech, for then both hemispheres of the brain would have their speech centers; and second, that either of the hemispheres is equally good for speech if something begins early enough in life to use it for that purpose. That something is the most commonly used hand by the human child at the time when it is beginning to express itself, for self-education with human beings always begins with the stretching forth of the hand.

It was also found as a physical fact that our mental faculties, as such, are quite distinct from the elementary functions of sensation and motion. In other words there are areas of brain matter that are the anatomical seats of sight and hearing, and if these suffer an injury we lose all power to

recognize with the eye or the ear. If the visual area is injured the person may see the members of his own family but cannot recognize them. In the hearing area all power of distinguishing sounds disappears. The human voice, the bark of a dog or the sound of a bird is just so much noise without any distinguishing character.

These facts are taken from William Hanna Thompson's remarkable work, *Brain and Personality,* and the conclusion is that none of the mental faculties are connected with brain matter at birth, but are created by the individual himself, anatomically modifying his own brain.

So there is something within the human being which is invisible and mysterious in operation, which first makes the brain instrument what it requires it to be in order to fully express itself, and then uses the brain for the forms of expression which it desires to adopt. This is not metaphysics; it is plain physics. It is not speculation; it is a demonstrated fact.

There is a "Something" behind it all, a Something that fashions the brain for its own use. The brain is not the thinker. The thinker stands behind the brain. Dr. Thompson compares the brain to a violin. To the untrained hand and faculty the violin is dumb, or a producer of discord. To the musician it is the producer of the

most exquisite harmonies. Now the brain no more produces thought of itself than the violin produces music of itself. It is the musician who produces music from the violin, the mind that produces thought from the brain. The brain is the saddled horse and the mind is the rider.

That "Something" does the work from the very beginning of perceptive life. It carves impresses of thought upon the surfaces of the brain —one area devoted to words, another to sights, another to sounds, another to feelings and emotions, to touch, to taste and to smell. What that "Something" is Dr. Thompson does not undertake to say. To avoid confusion with metaphysical thought, he omits mention of the "soul" or the "spirit" or the "ego" of man. He uses the word "Personality."

This Personality, he says, is the master of life as we know it; that while there is no material difference between the brain of a chimpanzee and that of a man, the brain of the higher ape, lobe for lobe, fold for fold, convolution for convolution, being identical with that of man, the difference between ape and man is the difference between the highest mountain in the world and an ant hill. It is "the word," the Logos of the Greeks, that makes the difference; that is, human speech. Every human being of any race or of

any time has had the power of speech. It is inherent in him. It is the faculty that sets him as a monarch over all other forms of created life, and this speech is formed for him by mind.

I have gone over this sketchy outline of the functions and character of the brain to indicate what science has amply proved in the past fifty years or so; namely, that it is merely a physical organ with no power inherent in itself of initiative, or selection; that it has power only through the mysterious Something that separates man from the animal, that makes him king of all creatures. What we must remember is that every physical function has its *material* seat in this material organ of the mind, but that the psyche, or mind, or soul, or whatever we wish to call the Something that constitutes rational man, is the determining operator of our movements and speech through the material body, the brain being the organ and expresser of this power.

Now what is the value of this knowledge to the "man in the street," or to the more learned? Simply this: that no one can complain of lack of "brains" as an excuse for failure. Everyone has a brain organ just as he has organs of sight and hearing, and when one person outdistances another as a thinker, it is not because of an abundance of brains on the one hand or a lack of them

on the other, but because he who is left behind has failed to obey the mandates of the mind to use the brain as he should. You see we now come to another faculty of mind which enters into this whole question of understanding life and applying individual powers.

A street gamin, replying to the taunts of a grown man whom he despised, exclaimed, "I ain't got much brains, but I know how to work those I got." He had the mistaken notion of "brains," but he had the right idea. He knew how to work his mind.

The mind has many faculties, many modes of manifestation. The classic description of the mind is "will, memory and understanding." We shall go into all these, into the study of the mind's faculties and how they are developed, and you will come to know the mind as what the gamin meant when he retorted that he knew how to work what he had.

Life, in all its abundance, all its richness, all its glory, is a matter of the use of the mind. It is impossible not to touch on metaphysics, or soul discussion, in this connection, and we shall have to go into both, but only because the purpose is to make things as clear as possible to those who are looking for information on the subject of psychology. I shall promise not to run counter to

the wishes of the average reader by attempting to be either profound or recondite. I hope to "talk shop" all the way through.

We must therefore take into consideration the whole range of human life, the subject of creation as we find it in the course of our own adventures in human understanding. We shall have to discuss feelings and emotions, impulses and tendencies, positive and negative thought, dreams, reveries and fancies on the one hand and practical living on the other. All of these are covered in our subject and must necessarily be treated as parts of the whole.

We Americans are not satisfied with speculation or mental meanderings. We want facts and the reason we want them is so that we can "work" them. This is our genius. The thinkers of the world up to our day have speculated enormously. The people of this nation and race, for Americans are a new race, are of a utilitarian cast; knowledge is judged for what it can bring into form rather than for what it may mean as a mere mental acquisition.

If you believe in the theory of evolution you will understand that the progress of all creation is from lower into higher forms of perfection. Science proves this to us. Ordinary reflection on the facts of life discloses it. In our beginnings

we had rudimentary forms and these progressed forward to higher organisms. The great monsters of the early geologic ages gave way to smaller and more perfectly organized forms of life. Our own individual lives follow the evolutionary method and man is to-day "the heir to all the ages," a more perfected being than his early ancestors. Creation, so far as we know it, stops at man, who seems to be in the first rank of a new order, first in point of creation so far as we can see it, prepared by Mind, or Thought, to evolve into what may lie within him or beyond him, in purely mental or spiritual realms. It is as though everything terrestrial had been brought up to one point, namely man, and evolution from this stage forward must be an evolution of the powers of the mind.

The quotation at the head of this chapter indicates throughout creation the range of Mind. Camille Flammarion, the French astronomer recently deceased, repeated over and over in many of his books in one form or another this statement: "Visible matter, which stands to us at the present moment for the universe, and which certain classic doctrines consider as the origin of all things—movement, life, thought—is only a word void of meaning. The universe is a great organism, controlled by a dynamism of the psy-

chical order. Mind gleams through its every atom. There is mind in everything, not only in human and animal life, but in plants, in minerals, in space."

When this statement was first made it had the effect of novelty. Flammarion's position as an astronomer could not be questioned, but it was generally believed that in the matter of thought power and a belief in the capacity of the mind to manifest itself at a distance from the individual in this world and in some world beyond this, he gave too free a reign to his imagination. But to-day his statements have to a large extent become scientific commonplaces. That the action of the mind is not only operative in men and animals, but in plants and minerals, is incontestable. The lowest forms of vegetable life perform certain acts necessary to their well-being, particularly in the absorption of the material substances required for their support and nutrition.

Science has admitted the existence of life and mind in crystals, as these grow in a manner that shows vital and selective energy and even rudimentary sex. Metals and minerals, under scientific tests, have shown responses that are similar to the same action in organic life, exhibiting life and rudimentary sensation, which is a manifestation of mind. Minerals are composed of atoms

and atoms combine through molecular attraction or chemical affinity. They attract or repel each other, showing like and dislike, love and hate. Haeckel says that the atoms of which matter is composed may receive sensation and respond to sensations. "I cannot imagine," he says, "the simplest chemical and physical process without attributing the movements of the material particles to unconscious sensation." In other words, here is mind at work in even inorganic matter. I do not want to pursue this point at present beyond the atom, but merely to indicate the all-prevalence of mind. Light is conveyed to us by the particles of ether, so small as to be invisible, pushing on each other and thus carrying the ray from the sun or star emitting the light. If there were a break or a gap anywhere in space there would be nothing to push the light on to us and we should thus not receive it. That we do receive it proves to us that these particles are in solid mass all through what we call space, and therefore there is no void anywhere. All is life and all is mind.

We may take is for granted that wherever there is life there is mind, and that mind is the constructive intelligence at work within every form of life. In man, mind finds its highest opportunity for expression on the plane of the visible. In man,

mind is the source of thought, consciousness, intelligence and understanding. It is our business to study it if we are to grasp the essential principles of psychology and I shall therefore take up some of its attributes, confining myself as much as possible to the practical.

Let us consider it as the organ of ideas. First we are to consider desire, then imagination and then will, as these are the aspects of the mind concerned with original effort of any kind. First we conceive the idea; then the desire for its expression manifests; then the imagination plays about it, visualizing and imagining it; and then the will resolves it into action. Here we have the sources of creative expression. Let us suppose the case of an artist, a poet, an architect or an inventor. An "inspiration" comes to him. How? Through the mind in its suggestive aspect. Something is seen that has a special meaning, a tree, a landscape, a lake or a tower. A desire is set up to reproduce that impression, the especial form of truth just visualized. Now comes the imagination, with its wealth of fancy, and the imagination suggests certain forms, certain expressive molds. Enter the will, the doer of things. The suggestion, through desire and imagination converted into practical form, seeks expression, and a determination to express calls the will into action.

Desire and imagination would fail without the will to express, and hence the will now begins to impel thought forward to the creation of forms of expression.

We need not train desire, for desire arises freely and ranges where it will; but the imagination and the will must be trained in order that the execution shall be acceptable. The practical man as well as the impractical, has dreams, visions and fancies; but he makes his imagination serve him for practical purposes. Consequently, in his case, before the will is called into action, the imagination plays with the thought, or idea, molding it and remolding it into the various forms acceptable to its sense of proportion and balance, and then, backed by the reasoning faculty, creates the proper image or mental picture necessary for the perfected idea to be translated into form. Then, the will being called in to insure action, a train of causation is started that results as all three persist in forcing the idea into expression. If desire fails, imagination flags. If imagination ceases, the will falters. If the will weakens, the entire mental structure totters and the thing that was resolved to be done is left undone. The creative impulse has failed to go through to its completion.

Psychology treats largely of desire. We all in-

dulge in wishes. About us lies a world of things; many of them attract us; but the fulfilment of our wishes is conditioned by our circumstances. In the majority of instances this is well for us, since it would not do to have all our wishes gratified. Desire is something more ardent and powerful than a wish. It is a sort of permanent hunger within us for the special object craved. A "feeling," an "emotion," has been stirred within us that demands satisfaction. It may be away down deep in our nature or it may have been aroused by the sight of an embodying form and stimulated by a craving for possession. Wealth, luxury, achievement, power, position, passion—all stir desire according to the individual pole of attractiveness. How may the desire be granted? The imagination plays with the thought. It puts the desire into pictured forms and revels in them. With the great majority of people the desire is suppressed or held in leash. But the bold realize that if desire is to be satisfied, action must be taken and hence efforts are made to consummate the desire.

Now the practical question is, how can we find the way to realize our desires? Psychology answers by saying that we can do so through scientific and constructive thinking. There is no desire that the mind may inspire that may not be

realized by right thinking and well directed effort. Naturally, this applies to that which is reasonable, and not to the fantastic or naturally impossible, although what has seemed to be the naturally impossible has been made the actually possible through desire properly controlled and directed. Aviation is a proof of this. The automobile, the radio, the telegraph, the telephone and all the mechanical wonders that inventors have given to us testify to the accomplishment of the "naturally impossible." Those who become great in any line of human effort have shown us that what has seemed to be the impossible has been made possible by constructive thinking and persevering effort.

"Beware of the secret desire of your heart, for it surely shall be yours," says Emerson. That is to say, look to your desires and see that they shall not be hurtful, if realized. Choose lawful desires, desires that do not conflict with the rights of others, if you would achieve greatly. The man whose desires run to destructive purposes may be as successful in his way as the man whose desires run to ends that are constructive. The power of mind will work for negative purposes as well as for positive.

In the realm of the imagination we need to be careful to omit all that is erroneous in proportion

or false in estimate. The imagination easily runs away with the intellect, and therefore should receive a close and watchful training, for the things that are well imagined come true. We make them come true through the power of thought. Thought is creative and everything that is created has proceeded from thought. What is called "common sense" must be at the back of the work of the imagination. The imagined creation must "true up" or, like a wall that is out of plumb, it will cause the collapse of the entire structure. Believe in your imagination. Give it plenty of play. "Beauty is in the eye of the beholder" only. The man of vision is the man sought for everywhere, and vision comes through the trained imagination. Those who rise in the world have used their imaginative power largely. It is well to have imagination for a gift, but very often it is dangerous because it is given too free a rein, and unchecked by other mental balances it brings its owner into seeing things out of proportion and out of line, and therefore into grief.

"The will is the man," said one of the old philosophers. Here we come upon the source of energy and persistence, the doer, the accomplisher. This is the power that above all others requires training. Nothing is impossible to the determined will, the fixed resolve to overcome. No

earthly power can bend or break the invincible will.

Disraeli said: "I have brought myself by long meditation to the conviction that a human being with a settled purpose must accomplish it, and that nothing can resist a will which will stake even existence upon its fulfilment."

Donald G. Mitchell said: "Resolve is what makes a man manifest; not puny resolve, not crude determination, not errant purpose—but that strong and indefatigable will which treads down difficulties and danger as a boy treads down the heaving frostlands of winter; which kindles his eye and brain with a proud pulse-beat toward the unattainable."

A writer on the subject of the will, W. W. Atkinson, in *Mind Power,* declares these to be its forms: the static will, the persistent will, the impelling will, the dynamic will, the restraining will, the explosive will, and the decisive will, and defines them as follows:

The static will is will in reserve. The persistent will involves "standing through"—"having done all, to stand." The impelling will is the driving power to a determined goal, as in an ocean liner. The dynamic will is the seat of incessant volitional action. The restraining will is the will to hold back or be cautious. The explo-

sive will is the quick and masterful summoning of all the will's forces for immediate exertion in a burst of power. The decisive will is the will to make quick decisions, to stop as well as to go, to make a quick change or to press forward to instant execution. Another form is the righteous will, which creates character, having fixed on the noblest aim.

Men fail for lack of some aim. Look over the world. Where do you find the great masses of people—the "ruck" of humanity? Milling about in "the valley of decision," unable to say where they are going, or what their aim is, for they have no conception of either.

"One aim" makes a foreman out of a laborer; a superintendent out of a foreman; an executive out of a superintendent. "One aim" lifts the individual from want to affluence, from obscurity to fame, from bondage to the directorship of destinies.

Life is forever adjusting itself to the powers of the individual and the man with "one aim" rises to a command of life wherein it is under compulsion to put all its treasures into his lap.

Lincoln is an illustration of will power and singleness of purpose. Undaunted by every sort of buffeting, he stood like a granite wall for the preservation of the Union and nothing could

shake his purpose. General Grant was an example of will power. Lincoln said of him: "The great thing about Grant is his persistency of purpose. He is not easily excited and he has the grip of a bulldog. When he once gets his teeth in, nothing can shake him off."

"The great thing in all education," says Professor William James, "is to make our nervous system our ally instead of our enemy. . . . Seize the very first possible opportunity to action in every resolution you make, and on every emotional prompting you may experience in the direction of the habits you aspire to gain."

We are concerned in this work only with those aspects of mind which bear upon man's ability to rise above any circumstance or condition. Hence I confine myself to the discussion of those phases of mind which have to do with the conduct of successful living. To sketch mind fully it would be necessary to consider all the emotions of which we are capable and what is called their mental "reactions." Hence, we should need to touch upon envy, fear, lust, pride, avarice, inquisitiveness, destructiveness, perversity, cowardice, self-interest and the like, on the one hand; and love, kindness, justice, mercy, gentleness, generosity, goodness, helpfulness, self-sacrifice, morality and religion on the other. Also there is the grand

field of character, the coherence of all good qualities and constructive elements. Thought makes the vicious murderer, the thief, the sneak and the pervert, or it makes the upright man, the honest man, the man of principle, the man of vision, the man of wisdom, of understanding. All that is base, and all that is noble; all that lifts man to the stars or debases him to the level of the beast, is in thought; thought controlled and directed or uncontrolled and disorderly.

It is sufficient for us to know that we can make ourselves what we will to be. Mind makes men giants or makes them dwarfs. The reader who takes up this book seriously, intent upon renewing his mind, upon changing his system of ideas, or upon advancement in life, may receive an impulse to create for himself a visioned plan of life. He will find the way herein.

We have to speak of mind in its fullness, the conscious mind, the subconscious mind and the superconscious mind; of personality, of character, of sex, of love and marriage, of attention, of will and purpose, of habits, instincts and tendencies.

It must be remembered that mind is still the dark continent of man, the exploration of which has just been begun. The great facts of mind will ever lure and beckon men to advance and

search them out. With each succeeding generation, with each cycle of progress, it will yet stand afar, revealing more and more of itself, yet holding in secret the core of mystery.

"The globe," writes Alexander Smith, a Scotch essayist, "has been circumnavigated, but no man ever yet has; you may survey a kingdom and note the result in maps, but all the savants in the world could not produce a reliable map of the poorest human personality."

Where does thought come from? You, reader, can you tell? You have many thoughts during the day. How do they come to you? The man who does not reason, seldom has a thought originating from the realm of ideas. He is like a child, engaged with the perceptions of the senses and their reactions; with observations of people and things; with suggestions made by those with whom he associates. He has no time for ideas. He does not try to work up an idea. But the thinking man is given to speculation about himself and his mental constitution. He goes beyond externals to look for real causes in the realm of causation. And how does thought come to him, and where does it come from? Thought comes to him by diligent application of his mind to the subject before him, whatever it may be. He receives ideas through an effort to secure

ideas. That Something within him, the thinker, shoots an idea into his consciousness. It "pops" into his mind, as he says. Not so. The mind presents it to him as a result of his reflection and consideration. And as he learns to think, to use his mind, the flow of ideas becomes greater and his power of originating increases. That prophet of old, Jeremiah, said: "With desolation is the world made desolate because no man thinketh in his heart."

Now thinking is not the prerogative of the wealthy, the powerful or the learned. It is the gift through Mind to every man. The shepherd who watches the stars at night, the laborer who ponders as he shovels, the mechanic who reasons as he works, all can think if they will to do so. The death of the mind is individual apathy. So what we are to do is to realize that mind is our maker, and that one man's mind is as good as another's if he "works" it.

The reader of this book may seek success, or health, or character or achievement. Let him know, then, that he can have what he desires, but the mind, the instrument through which he is to operate to gain it, must be righteously used. It must be trained to act only under the universal laws of good, or it will bring destruction to him. Do not be deceived by the contemplation of those

who have gained wealth, or place, or power, by means that are not creditable. "They have their reward." Within every error lies the penalty for its commission. Correspondingly, within every effort for good lies the reward of good. Success can never be had by taking from another the thing one desires for one's self. It can be had only by creation from within. The creative power of thought makes for right success, rightly guided, and this kind of success guarantees that what you obtain will stay with you, and you shall prosper. The world is ready to pay any price to the man with high ideals. Its applause of the man of low ideals is simply the approval of the base.

Therefore, in the words of Emerson, "hitch your wagon to a star." Fix in your mind a noble aim, and nerve yourself incessantly with the thought: "This one thing I do." In your struggles contributory strength will flow to you from every direction. Nothing is able to withstand the settled purpose of the resolved mind.

II

THE MAGIC OF THE SUBCONSCIOUS

The normal characteristic of the subjective mind is its perpetual action in accordance with some sort of suggestion.—JUDGE TROWARD.

CONSIDERING life from the standpoint of mind, or consciousness, we find that man lives in one or more realms or planes of thought, from the lowest animal nature up to the finer strata where we have states of mind of the highest vibrations. Man progresses from one plane to another as his mind grows and his consciousness expands; yet we always carry with us that which we have been through. Even when we rise to the point where we have discovered that the mind may touch the realm of causation and that the truth of things lies in the unseen and the invisible rather than in the objective and visible, we learn that we are controlled very largely by the part of our mind which has been educated by our impressions, emotions, habits and tendencies. Therefore we come to see that there are two forms or aspects of mind. One is the observing, reasoning, inductive mind and the other the mind that is the home of feelings, instincts and impressions.

Psychologists call the first aspect of mind the objective or conscious and the second the subjective or subconscious, and while we speak of each as a separate mind, they are both parts of the total sum of the mind. Accustomed to placing all of our reliance on the objective, active, thinking mind, which treats with reasoning and initiative, we pay very little attention to the other phase of the mind, which has to do with feelings and emotions, with memory and habit, and which is the motive power for all that we perform automatically.

The mind may therefore be said to consist of the objective, which sees and reasons from objects outside of us, and the subjective, which is the storehouse of all that the objective mind has passed on to it—the seat of our memories, our habits and our tendencies.

Authorities on the subject of the mind tell us that the objective mind is but one-seventh of the total sum of the mind and that six-sevenths is subjective, or subconscious.

Now it is not alone our own memories, tendencies, habits and impulses that reside in the subconscious, but there is in that realm all that we have inherited from our immediate ancestors and from the race. That which is referred to as

instinct in animal nature is relegated to the subjective in man. Thus we inherit through the subconscious a mass of race knowledge, instincts and impulses, and on top of this we record all of the results of our own thinking, education and contacts. The subconscious may therefore be said to hold everything that we know, and retain it just as the disc of a phonograph retains the record impressed upon it.

The subconscious never sleeps, never ceases to work, but animates us at all times in our voluntary and involuntary actions, and lifts up to the objective consciousness, when required to do so, everything of the past which the objective can of itself command. It further supplies the objective with much that it cannot recall. Take the name of a book, a play or an individual, for instance; you have it, as you say, "on the tip of the tongue," and so you say: "Wait a moment and it will come to me." In that emergency, consciously or unconsciously, you are calling on the subjective mind to raise up to the objective plane the name that you know you have stored away, and presently while the objective mind goes forward with its narration the subconscious brings suddenly to the surface the desired word or name. You know you can rely upon this silent process

and that within a short time the word will suddenly come to the objective mind, and you can say: "Here it is."

Tennyson speaks of man as being "heir to all the ages." That of which he is speaking is the subconscious in each of us, which has a registration, however faint, of all that the world has gone through and experienced, and which in unexpected moments surprises us with its intimations. Man is really heir to the ages in the hidden, mysterious realm of the unconscious.

How have we discovered this part of the mind and come to label it "the subconscious"? In one form or another it has always been dimly apprehended by man. The nearer a man is to the primitive the more he is governed by his subconscious. The sense of direction lies in the subconscious. There is a story of an Indian, an old man, whom a white man met in a forest. The latter noting the Indian going this way and that, and occasionally stopping for a moment as if to determine his location, approached the red brother and said to him: "Injun lost?" "No," replied the native, "wigwam lost." This is a fine instance of personal dignity and man's recognition of his wholeness, but a true illustration of what is called "orienting" or finding one's direc-

tion through summoning the subconscious mind to aid when the objective mind is baffled.

The sense of approaching disaster, or of a crisis coming to a head, or of how to act promptly in an emergency, comes from the subconscious, which is silent, voiceless, yet nevertheless aware. Thus the ancients found much of the guiding and mental direction that passed for wisdom, and learned to trust the intuitive and the inner mind. They knew also of the significance of dreams, the value of prophecy, the condition that we call "clairvoyance," the sensing of unseen dangers and the promptings of the inner monitor. Further, what we know as thought-transference, telepathy and trance movements was known to the peoples of old and to a certain extent is known by primitive peoples to-day, who, by trusting their subconscious, act wisely in moments when the objective mind is in a state of wonder or bewilderment. The man who plays a game to-day, or who plays the market, who buys or sells, on what is called a "hunch," is obeying the promptings of the subconscious.

In a general way much was known of powers within us that could neither be analyzed nor explained, and which gave rise to that which in base natures ran to magic, cursing and conjuring, but there were no definite scientific findings on

the subject until the hypnotists determined the facts through studies of subjects placed in the hypnotic trance. They discovered in their investigations of the phenomena of hypnotism that there were two distinct aspects of mind and they gave these the names we are now using. They were the first to scientifically prove that while the objective mind was stilled through the hypnotic sleep, the subjective acted freely under the suggestion of the hypnotist. It was thus made clear that a vast part of the mind acted only and simply under suggestion, and that the function of the objective part of the mind was to make suggestions and that of the subjective part was to carry them out.

Once when I was on my way to America from Ireland we sighted coming down from the Arctic regions a great mountain of ice. Instantly the captain of the steamer gave orders to change the ship's course. The entire machinery of the steamer was set in motion to guard against the approaching iceberg and the wheelman was instructed to keep steadily away from it. Why? Because seven-eighths of an iceberg is under the surface of the sea; we do not see it, yet it is there. The ice mountain's summit is all that we see. Below the surface, constantly widening out, is the main body of the slowly moving mass, drift-

ing down towards the warmer waters. Psychologists tell us that the iceberg is an exact parallel to the mind, in that the objective is the peak which shows itself above the surface and the subjective is the base, widening and deepening according to the bulk of its content. The hidden part of the mind of man, the submerged part, is what we know as the subconscious, and carries with it the support and the greater part of the entire structure of the mind.

In one of the recent books coming from Dr. Freud, the psycho-analyst, we are told that every painful experience is safely guarded by the subconscious mind. The hidden thoughts, the deep convictions, beliefs, prejudices, first impressions, are tenaciously held by the subconscious through the force with which they were first implanted. They are all stored up there together with our reactions. We know that ideas wear out, that thoughts and beliefs become faint, and that if they are not renewed or replenished or rethought, they fade. But they are alive in the subconscious. Nothing which we have stored in our minds as the result of our thinking is really lost. It may become faint in the objective mind, but the subconscious forgets nothing and releases nothing, so that all we have thought that is untrue, unwholesome, unscientific and destructive,

is still in our possession and motivates us when we permit the subconscious to act during some lapse of the objective mind. How are we to free ourselves? By understanding the nature and operation of the subconscious and training it accordingly; by replacing our static old thought with dynamic new thought.

The movements of the subconscious mind are irregular and illogical. It is a boat that falls into the trough of the sea as soon as the hand of the helmsman is taken from the steering wheel. When the objective mind is still, or "vacant," the subjective shows itself in wandering, wavering thoughts, careening along aimlessly. During sleep it goes on with its undirected thinking.

The mind as a whole has a record of events like that of a motion picture. Each second's experience is stamped upon it. While we are sleeping this cinematographic record of the day is passing before the subconscious in detached parts, mixed in with all the negatives photographed upon its delicate films previously. Thus, when we dream, we are enough awake to watch the processes of the subjective. When we fully awake, dreaming ends; the steersman again takes charge of the helm, and order and direction are restored; the turbulence of thought in the subconscious realm ceases or subsides. The subconscious now be-

comes the guardian of mental images and the willing slave of the guiding mind, and the dreams fade out.

Every one of us has wished, at one time or another, that he might have an Aladdin's lamp with its accompanying genie. We really have our wish, for the subconscious is the slave of our lamp. It is the servitor of the objective mind, sleepless and tireless, ready to carry out our bidding, which is directed, not by the imagination, but by the range of our consciously controlled abilities.

I was told once by a novelist that she produced all of her literary work from the subjective. A book which she had written, and which attracted much attention, she brought into existence by a process of stilling the objective mind and commanding the subjective to create the necessary situations and dialogues. Mary Austin speaks of similar instances in her book *Every Man's Genius*. In reviewing it recently, I cited that Gertrude Atherton and several other notables have stated that their truest genius has come from the illimitable realms of the subconscious mind and that to receive its messages fully the active consciousness must be utterly stilled. In this way the subconscious brings up to the objective sense characters, conversations and move-

ments and the parts the characters are playing in the subconscious realm. Nearly every author will tell you, if questioned, that his story or opus grows subconsciously from an incident, a word or an impression, into a connected theme, and that sometimes he must wait for a long time on the subconscious until the plot or story has been completely outlined. Dramatists find their situations and climaxes in this way; painters and musicians their inspirations.

Just recently I had related to me a very remarkable instance of this kind. A woman, who could neither paint nor play an instrument, was moved to take brush and canvas and begin to paint. Something within her drove her to experiment. In a very short time she was producing pictures that challenged the attention of great artists by their native genius. At the same time, moved by a similar impulse, she took up music and within a short time became a skilled musician. This woman acts directly from the subconscious in nearly all the affairs of her life, certainly the important ones, and has not only become famous as an artist, but has prospered through subconscious suggestion or direction in the matter of personal affairs. It is the most striking case I have ever known. Therefore we are to look upon the subconscious as a powerful originating force

within us, capable when trusted of guiding us rightly and bringing into manifestation talents that we undoubtedly possess but to which we have given little heed.

We know that in "idle" moments knowledge springs to the foreground of the mind that not only surprises us by its clearness and volume but fills us with enthusiasm over its generation. We do not generally attribute this to the source whence it undoubtedly comes, the subconscious, but regard it as some sort of special illumination. Nevertheless, it does come up from the deep wells of consciousness lying in untroubled depths below the surface mind.

The somnambulist, or sleep walker, moves safely on the edge of a parapet while the onlooker is shaken with horror over his danger. There is only one danger to be feared and that is that the sleeper may be awakened before his peril is passed. If he is awakened at once he will lose his balance and topple over, for the objective mind will not be able to sustain him. The subjective leads him safely and returns him, when uninterfered with, peacefully to his room and bed. The control of the subjective mind in sleep walking is perfect because it is in no way interfered with by the objective mind.

Have you ever told yourself at night on retir-

ing that you must awaken at a certain hour in the morning? You do in fact awaken at that hour, at the very minute of the hour. This is the effect of the properly delivered suggestion to the subconscious.

In my last visit to France I was told of a student of foreign languages who took his books to bed with him, reading his lessons the last thing before closing his eyes for sleep and charging his mind to reproduce them for him in the morning. While he slept the subconscious, under the powerful suggestion of the objective mind, took up each lesson and worked over it. In the morning the student could recite the lessons faultlessly.

How often we hear the expression: "I don't want to decide the matter now; I will sleep over it." Many people have learned that, by sleeping over a problem, the solution by morning has slipped into the objective mind, dispelling all doubt and confusion and establishing peace and certainty.

Mathematicians have gone to bed with a mind distressed over a problem that has for days defied solution, and lo, in the morning they have sprung from bed with the problem solved.

What is this mysterious power that thus works out our apparently unsolvable problems? It is the subconscious, the submerged and unplumbed

lower mind, or, as some call it, the inner mind. It seems to be the gateway to Infinite Consciousness, through which man, as he rolls away the erroneous conclusions and misconceptions of the conscious mind, opens the path to the realm of ideas and finds ways and means that his conscious mind never fancied it could tap.

We are told that among the Orientals there are mystics who, by meditation and concentration on a single thought, can so still the operations of the objective mind as to observe those of the subjective. These thinkers call up the subconscious with such power that they become illuminated in thought. Psychologists have frequently dwelt on this strange power. Poe, DeQuincey, Francis Thompson, Wordsworth and Coleridge have given us remarkable instances of illumination and have enriched English literature with their visions and fantasies. Through various means they learned to still the objective mind and give full play to the subconscious. Many of our greatest geniuses have practiced the stilling of the objective mind, not by inducing sleep, but by direct will control through conscious effort, retaining in the objective mind the operations of the subconscious.

Truly these instances, and many more that come to mind, show that we possess an Aladdin's slave in this wonderful subconscious mentality

buried within us and operating through every fiber of our system, every function of our body, every cell in our tissues. We have but to rub the lamp of the mind—speaking figuratively—to awaken this slave and command it to do our bidding.

James Harvey Robinson, in his interesting book, *Mind in the Making,* advises us that we have not learned to use our mind to anything like its capacities, and that speaking for the race it may be said that only eight per cent of our mental power is called upon. There is, therefore, nothing that we possess that holds for us such possibilities as the development of our mental powers. The mind is infinite in its capacity.

With but one exception, Jesus of Nazareth, no one has ever developed the mind to its fullest possibilities, though Shakespeare's mind has been compared to a shoreless sea, illimitable in its range, and Aristotle's mind to measureless mountain heights. All knowledge and all power are ours if we expand the mind to receive. Precept by precept, line by line, here a little, there a little, we gain in mental capacity until we can plumb the depths and range the heights. The subconscious has an illimitable storage capacity and a native supply that we never begin fully to draw upon.

Why do we not tap these mental powers within us? Because we are selfconscious, because we confine ourselves to the limitations of the objective mind and do not realize what we are able to do with the totality of mind. What we must learn, if we desire to achieve largely, is that through scientific mental effort, through concentration, meditation and contemplation, we can place our minds in touch with the Infinite Intelligence and draw from it enormous draughts of power. We can get past the things of which we are conscious; we can approach through the subconscious the infinite realm of intelligence and wisdom and contact with the vast, vast source of mind that the ancient Jewish peoples spoke of as God.

What is it that we are all pursuing? Happiness, is it not? Peace? Contentment? Health? Abundance? All of these are easily within our reach if we undertake to properly train the operations of the subjective mind.

Nothing is more conducive to peace and contentment than abounding health. This is within the power of any of us to secure. For many years the biologists regarded our body as mechanical. It is only within the past fifty years that they have come to understand that the body is not just a mechanical organism, but that it is

controlled by involuntary action. The knowledge that they have acquired, that the body is governed by the subjective mind, throws a flood of light upon bodily functioning. We see now, as we have never seen before, that the body is a record, a reproduction of that which we have thought about it, and that it carries on the concepts of our conscious mind.

Much of the healing done to-day is accomplished through the manipulation of the subjective, establishing in it by affirmative statement and strong suggestion the idea of health and strength and allowing that idea to "work" involuntarily, sleeping and waking, by the power of the creative action of thought. It requires no special argument to convince the average man that the mind controls the body, that all there is to any human being after all is his consciousness. The body is constantly changing. Old, disused tissue is cast out and new tissue formed constantly. It used to be said that the body is made entirely new every seven years, blood, bone and tissue. Now it is averred by some scientists that the renewing process is complete every nine months.

There is not only life in every cell of the body, but there is intelligence also. If this is difficult to believe just ponder for a moment the truth of

molecular attraction, of the affinity of particles or atoms, how they come together by natural selection or are repulsed through the same process, depending on their desire for cohesion or separation.

It would be well to remember at this point that the subconscious mind is not confined to the brain but is existent throughout the entire human economy, wherever there is life and process in the body. The subconscious mind operates through all the senses, as you will recognize when you recall the effect on memory of sight, taste, touch, smell and hearing. We say that we instinctively draw away from things that are not good for us. The subconscious is the instinctive monitor. How is anyone to say, then, that the body is not controlled by the mind? Allowing that statement to be true, health or ill-health is a subject for mental treatment, and such treatment must be carried on through the subconscious. This is necessarily so because the subconscious acts under orders, or suggestion as the scientists put it, as the objective mind cannot give the time to the steady instruction of cell life and organic functioning.

If you are suffering from a disease, from sickness, from ill-health of any kind, turn to your subconscious servant and give it its orders. Tell

it what to do. Let us suppose the common case of a cold. Unfortunately it is under way and has its grip upon you. But sit still for a moment and "treat" it. Say positively that you have no cold. "I have no cold in the head, throat or lungs, no cold in the system." But, you will ask, "How can I say this when I have a cold and I know I have it?" Recollect that you are talking to your subconscious mind which has no reasoning function and which you have educated throughout your life into apprehensions of cold, by declaring your cold and affirming its existence over and over in your statements to others of your immediate condition. You must tell your subconscious that you have not a cold, proceeding on the theory that the subconscious has been acting under mistaken directions previously, on an assumption of a fact that the objective mind (confidentially) does not want established in the system. Now after vigorous denial that you have a cold, begin to declare that you are immune to colds, that you do not catch cold, that you are entirely free from cold. The cold will not immediately disappear though it will modify its tendency to grow and expand. At night when you are retiring, give the subconscious a thorough drilling in denying that you have cold and affirmations that you are well, strong and vigorous, that you breathe

easily, are free from fever or congestion, and when you awake in the morning go through the same process. Affirm perfect health: "I am in perfect health; never have felt better in my life; I am free from any interference with my breathing or from congestion in the nasal or respiratory centers." You will find that this will do more for the betterment of your cold than medicines and that you will abridge the usual visitation by several days. You must persist consciously with the full belief that the subconscious will drive out the infection.

This is not by any means your whole job with regard to a cold. The rest of it consists in the prevention of the recurrence of the cold. Say to yourself that you will never again take cold, that you are not subject to evil effects from drafts, that you are immune to such attacks, that you are free from the cold-catching habit. Keep the subconscious on guard against the possibility of a cold. If you should by any exposure discover the cold signal in the first sneeze, be still and "treat" yourself again. In this way you can free yourself entirely from this common complaint and build up a strong and healthful respiratory system.

A gentleman of France, Monsieur Coué, came to this country some time ago with the reputation

of having effected an enormous number of cures of all kinds of diseases, and his coming was hailed by the sick of the nation as that of a reincarnated apostle. M. Coué disclaimed any power of his own in healing. He said that his method was very simple—"auto-suggestion," or self-suggestion—and that it would cure any disease that had not progressed to a point of incurability. His formula was easy, namely, to repeat twenty times a day, or more, the words, "Tous les jours à tous points de vue, je vais de mieux en mieux," freely translated: "Every day in every way I am getting better and better." That was his entire pharmacopeia—and it worked. It will work now; it will always work; for it is based on the firmest of all truths, namely, that the subconscious is the slave of your reasoning mind and governs the body through its operations.

Men may, by mental concentration, force the blood into any section or part of the body until the affected area turns purple. Physicians will tell you that any disease can be cured by relieving congestion. The Hindu fakir, by mental control, can gest and congest at will. He can apply the circulation of the blood where he will. This is but an illustration of what may be done by a resolute person treating himself for health. Under suggestion and direction the subconscious

will force the circulation of the blood into whatever part of the body it is desired to make it active. Intelligent use of this power can therefore overcome disease.

I have used a cold as an illustration of the intelligent use of the subconscious. The reader may apply it to any ailment and put the subconscious to work upon it. From the healing of a cut or the reduction of an inflammation to the elimination of disease from any part of the system, the subconscious is a slave to do your bidding. Health is yours through your own constructive thought; use the mind freely and intelligently and procure the health that you desire.

The body is a record of what we have thought, what the subconscious through wrong direction has projected because of negative thinking. One should remember that everything comes to the subconscious as a suggestion, and if one wants to be sick, there is no better way to bring about sickness than to go around declaring it, or listening to others declare it. No intelligent person should ever declare that he is feeling ill, that he has a headache, that he is "all in," that he is utterly fagged out or that he thinks he is going to have this, that or the other sickness. Millions of people are leading sickly lives to-day because they have talked their subconscious into the belief of

sickness. People who are well, strong and vigorous as a rule declare themselves such and refuse to tolerate a notion of illness. If they break down at all it is because they have cherished a fear or dread of doing so. The resolute defiance of sickness, the confident command of perfect health, and above all the implicit belief in strength and vigor, will drive away any form of illness that may approach or threaten.

The invalid has for years consciously believed in invalidism. People who haunt the offices of physicians and who, in many cases, throng to resorts and sanitariums, are people who might better sit down and get acquainted with the subconscious part of their mind and realize how the whole mind brought into action on the subject could prevent, correct and cure.

Are you looking for success? Call up the slave of your lamp and put him to work. Every business man is a salesman—he is successful in proportion to the degree that he believes in himself and in his goods. What makes a poor salesman? Selfconsciousness, fear, weakness, timidity, lack of personality.

Those of us who remember the play "The Seventh Heaven," will recall the hero, a Parisian of the underworld, who kept saying of himself, "I am a remarkable man." The whole story of the

play rests upon this man's innate belief in himself and in the power of repeating to himself that he was possessed of the virtues and attributes of a wonderful person. And he taught his sweetheart, a poor, craven thing, accustomed to beatings by a cruel sister, to declare herself free from fear and to say: "I am courageous." The great crisis of the story comes when the wretched girl, become strong through affirmation of her strength, turns on the brutal sister and drives her, whip and all, from her presence by the boldness of her visage and her voice.

No man can sell a thing that he does not believe in and no man can sell if he does not believe in himself. He may be all right as an order-taker or as a "yes-man," but when confronted by a real difficulty he fades away. The salesman who "treats" himself for courage, for persistence and resourcefulness, will find himself courageous, persistent and pertinacious. It is all a matter of positive and definite treatment of the subconscious mind and arriving at a state where you will make a stand and fight for your proposition. Naturally you must believe in your proposition, but above all things you must believe in yourself. Your successful business man or salesman always does. Some are born that way, some achieve it, but no one ever has it thrust upon him. The

pathway to selling success is created by a thorough drilling of the subconscious daily through such affirmations as "I am strong, I am resolute, I am undaunted, I am courageous, I am capable, I am resourceful," together with a study to the point of saturation of the article to be sold. As Emerson says: "Nerve yourself with incessant affirmatives."

Are you a salesman? You know, if you are, that your "approach" is half your battle? The man you are addressing, your "prospect," is sensitive to your approach and instantly detects in you either courage or weakness, and that settles the question with him. He makes up his mind at once either that you are going to sell him or you are not. Know this, that the subconscious mind in you contacts the subconscious mind of the prospect and impresses its message thereon, whether the message be of strength or weakness. Conversation and argument have their values as such, but the innate power of man is what counts. The best salesmen or business men are men of few words and clear ideas. They are charged with a power that is well-nigh irresistible, and the prospect usually goes down before it. That power resides in the will and in the subconscious structure built up by affirmations of courage and command.

Are you a professional? Whatever your profession may be your subconscious should be educated to stand resolutely behind all your efforts. I recall the case of a musician who had a concert scheduled for a certain day in New York and as the time grew near a fear arose within her, growing constantly, that she could not give her program. She came to me in a state of semi-collapse. I instilled into her the necessity of treating herself through the subconscious mind with steady affirmations of power, courage and competency. By the evening of the concert she had gained full control of herself, had poise and confidence, and supreme command over every faculty. She sang, as she afterward told me, as she had never sung before, as she had never dreamed that she could sing.

I have had orators, lawyers, and business men come to me for assistance in obtaining a complete ascendancy over their fears, qualms and quakings, and have been able to give them what they required for the control of the subconscious and enable them to make startling successes.

The whole question of success depends upon building up a success consciousness, and this can most effectively be done by rigid training of the subconscious mind—not by commanding or forcing it—but by suggestion, constant, intimate and

thorough suggestion of power, competence and resourcefulness. It is certain that the subconscious has powers that we do not apprehend fully, and under persuasive suggestion it will manifest them and pull the doubting objective mind through many a trembling trial to triumphant victory.

In the 127th Psalm, according to the King James Version of the Bible, there is a line that has been much used in funeral orations, in epitaphs and obituaries. It reads: "He giveth his beloved sleep." Somehow we have learned to associated the word sleep as thus rendered with death. But the King James translators made an error in translation, shown in the American Revised Version, for here we find the line to be: "For he giveth his beloved *in* sleep." What a difference that little preposition "in" makes in the meaning of the psalmist! It does not refer to death, but to life! Is it not a great truth that has been recaptured in the later translations?

I believe that the knowledge that man needs, the guidance he requires, the protection he seeks, the life he wants, the strength he wishes and the success he aims for, all come from an infinite giver, and that if we free our consciousness from restrictions and limitations and open it up to the

flow of good from the Source of All Good, we will receive it. Here we discover the connection of the subconscious mind of man with the subconscious mind of God. It is an old Persian belief that when the body sleeps the soul returns to its maker and there receives restoration and refreshment. A beautiful allegory, no doubt, but it is well to think of its significance.

There are those who claim that the subconscious is the soul of man. That is not my belief, for the soul to me represents vastly more than the subconscious. Nevertheless, it is affected powerfully by the subconscious and hence chooses good or evil as the subconscious draws in one direction or the divine spark in man, the Spirit, in another. In the subconscious are the passions and lusts of the body, the forces that tend to destroy unless restrained vigorously. The power that goes into them may be directed into nobler channels and made to work for the loftiest ideals. Sleep is a period for the refreshment of the body's activities. It is also a period of refreshment for the soul's upward tendencies.

Whatever a man may conceive in the word "success," he cannot arrive at its true meaning if he thinks of it only in terms of money, position and power. He must find a greater aim in developing the soul's loftiest capacities. That man

is a success who best lives the truth within him, who finds the best within himself and lives it nobly. Henry Ford and Thomas Edison are successful men, but they are not judged by their money successes any more than are John Burroughs and Luther Burbank.

While as a writer on this subject I point out the value of building up a "prosperity consciousness," I at the same time wish to emphasize that this should not be the sole aim of the student, for money of itself is charged with misery and wretchedness. I would far prefer to suggest that a "spiritual consciousness" be constructed, for this is true success and out of it will flow prosperity and well-being.

The miser is a success in money saving because he has drilled his subconscious mind in the worship of money as a god. There are countless millionaires in this rich and prosperous country who have made prosperity their goal and who have achieved great wealth, but have they reached peace and contentment? It would seem not. Therefore, in training and directing this God-given slave, the subconscious mind, we should carefully include honesty and fair dealing, patience and confidence, a sense of *knowing* that the thing we want will come to us and that it is not necessary for us to soil our minds or stain our

hands with unfair dealing or over-reaching of any kind. Cultivate the belief that the things you want shall come to you, but that they are not now the property of any other person. Unfortunately, when most of us think of money or of goods or property it is someone else's possessions that we are really visioning. The prosperity that is yours is to be the fruit of your own inspirations and efforts. It is to come to you from the Source of All Good, the first cause of all created things.

Money made in barter and exchange is fairly made, but wealth comes from a mental conception, original with ourselves. Success comes through striving, not for what the other fellow has, but for what our efforts shall worthily produce. Trained on a basis of justice and incorruptible honesty—consideration for the next man and faith in one's own innate powers—the subconscious may well be guided by a prosperity suggestion that inures to these very conditions, and this sort of success is true success; this sort of prosperity stays and expands and reproduces always.

Know, therefore, that wealth is subjective; that it is hidden in the realms of mind and in the infinite consciousness of being. Follow the same line of thought, the same discipline of consciousness, that you do in the matter of health. Take

a keen interest in success; study the lives and deeds of successful people; attend success lectures; read success literature; keep alive a strong desire for success, and become absorbed in it. "The way to make money is to think money."

Make yourself know consciously that success is your birthright and concentrate upon the thought of it until you become possessed with it. Charge your mind with it at night and bend every action of the day towards its achievement. This is not hard work. It is joy of the mind, for the mind is joyful when it has a specific objective and it expands and grows and takes in from every source the needs that feed the success consciousness. Love your work; put your enthusiasm into your business; plan ahead. All of these methods come to you in the resolute development of the powers of the subconscious. Plenty will flow to you from every direction.

Nothing can escape the determined vigilance of a resolute mind. Thus fear, doubt, uncertainty, vacillation, lack of confidence, and all the ghosts of past weaknesses are slain on one's door sill and he emerges into the splendor of the success that never fades, never dims nor loses its luster.

III

THE CONQUEST OF HABITS

The force of any passion or emotion can overcome the rest of man's activities or powers, so that the emotion becomes obstinately fixed to him.—SPINOZA.

Don't forget that your old habit is like a fold made in a garment from long usage, that no matter how much it is smoothed out, there is always left a tendency to fold in the same place.—ALBERT B. OLSTON.

HAVING placed before ourselves the conscious mind and the subconscious mind, let us ask if, with this magnificent equipment for mental prowess, we take advantage of the powers it confers upon us or if, "like that base Indian who threw away a pearl richer than all his tribe," we put no value upon our greatest possession.

This question was pretty well answered for the curious when, at the outbreak of the war (1917–1919) the men who were drafted for military service by the United States were put through the Binet tests for mental capacity. The men so chosen were as complete a representation of our young man power as could be secured. All kinds and conditions of men were drafted into military or naval service. No class was exempted. The

net took in every sort of young man from millionaire's son to laborer or roustabout; men from the schools and the farms, idlers and apprentices. Whites, negroes, Indians and aliens—all were gathered into service, assigned, classified and put into training.

When the results of the mental tests of these young men, representative as they were of all that we could boast of in modern youth—a cross section of our entire population—were published, the country was stunned by their disclosures. An average of fifteen out of every thousand were rejected because of mental alienation, with a large number recommended for other than active service because of having a mental age of but ten years.

These facts are interestingly dealt with by Professor James Harvey Robinson in his book, *Mind in the Making.* The conclusion drawn therefrom is that "no man thinketh in his heart." Thinking is a process that the average man seems to shun. What does he do with the great wealth of mental resource-capacity with which he has been endowed? He does not call upon it. He lives on impressions, perceptions and suggestions. These he seeks avidly. Games, sporting contests, play of any kind, idle talk, entertainment, dancing, philandering and that sort of chaffing which is

called "kidding" assist him in killing time. He is obliged to work in order to live, but his work is seldom taken seriously. It is regarded as something that must be endured and gotten through with so that his part of the payroll may come to him and he will thus be enabled to provide for himself and have some money over and above his actual necessities to spend upon his appetites and enjoyments.

The mind has to think; so of what do these men think—the great majority that we speak of as "the average man" in the individual sense and the "mass mind" in the collective? They think only of the activity in which they are immediately engaged, of the fancies suggested by the low order of their percepts and concepts and for the most part act entirely through the subconscious mind, drilled into automatic movements through acquired habits and by suggestions from outside sources. Their objective minds are lulled in reveries of such nature as may be prompted by recently-stimulated emotions. As a rule they are not even observant. Ask any of them a question about their work, a street direction, the location of a hotel or a theater, and the answer is likely to be: "Wait a moment until I think," and during that moment the objective mind is called up from its inactivity to do a little think-

ing, after which you will receive an answer, more or less indefinite and uncertain. Three or four such young men get together and talk, and one discovers that they assume a great deal of knowledge of all sorts, but their conversation, as someone has wittily described it, consists of "positive statements, absolute denials and bets." Let someone enter a group of this kind and mention a popular book, an instructive lecture course or a school for some form of mental development, and a total silence will follow, broken by a lapse into some form of joking.

Now to those who want to succeed in life, who have a definite aim in view, this mass condition should be of interest, at least in its indication that competition is certain to be confined to a very limited number of people. The old saying: "There is always room at the top," is eternally true, but in view of the facts of the case, there is room anywhere from the bottom to the top.

The man who wants to succeed in life is sometimes arrested in his ambition by the thought that he has little chance with others who have had a better start in the race for the few open spaces at the top; but there is no reason why he should be. He has but to think of this great mass of mentally-arrested people, whose progress is backward, to receive a strong stimulating impulse

towards self-advancement. Success is anywhere ahead of him that he wishes to go, and the nearer to the top he aims the surer he is to reach a point far in advance of his apathetic and lethargic fellows. In point of fact, he has simply to understand that the great majority of men are governed by their emotions and not by their minds, and if he chooses to be governed by his mind and to relegate the emotional to its proper grade of usefulness, he has but to resolve to do it and then start in on his program of progressive development.

Before going further I want to treat of "complexes." Nowadays we hear much of the "fear complex," the "inferiority complex," the "sex complex," and so on. The complexities of the mind are enormous.

Let us consider a garden, well spaded, raked and planted. This is mind in its original state, the real child mind before it has been stunted and paralyzed by "inhibitions" effected through admonishing parents and teachers whose whole conception of duty seems to be that of finding fault and issuing orders for correction without having any principle of correction to go upon. This child mind is joyous, spontaneous, full of harmony and beauty, abundant with life and imagery, eager to learn, putting the eternal ques-

tions, "How?" "Why?" and "When?" It is a joy to be with an unspoiled child and observe the play of its mind. The channels of inflow and outflow are open and there flashes out here and there wisdom of a measure and quality to surprise even the most profound.

Here is the garden, already planted with good seed, and its cultivators begin to disarrange it. As the years go by and the "don't do that" admonitions have had effect, as formal religious and school teachings have closed up original channels and started new and puzzling growths, nature refuses to work competently. Too many conflicting forces are at work in the garden. Presently, under the effects of association with like minds the individual mind contracts bad habits of thinking which naturally reflect in conduct and behavior. Patches of dry ground appear with the disappearance of tender shoots. Weeds spring up and choke the growth of specially planted seeds. The child grows to manhood or womanhood and resists training all the way. Asserting its own right to grow as it pleases, its mental garden becomes a great patch of weeds. Nature's wild things overrun the products of nature cultivation. The intelligent, joyous, charming child of four or five, at twenty has become a

moron. This general observation is, of course, modified by special conditions. An ambitious mother or a wise father will forestall their occurrence. But, relatively speaking, there is a vast neglect of the garden of the mind, and it is only when the individual begins to react from the position in which he finds himself as the result of lack of cultivation and training and gropes forward into an inquiry as to how he may better himself, that hope rises again on the horizon and society gains by the addition of a new thinking member.

The candidate for success in life must first make an inventory of his assets and a list of his liabilities. The liabilities consist of his "tendencies" and habits. These are the weeds in the garden and must receive immediate attention with a view to eradication. Let us discuss for a moment the subject of habits.

Every man is controlled by habit. When habits are young they are like lion cubs, easily managed, but later there comes a time when they manage us. Bad habits send us straight to failure, destruction and death. Good habits are mentors, guardian angels and servants that regulate our sleep, our work, our thought, our lives. Habit is the result of an action constantly re-

peated until the movement becomes automatic. It is the expression of the subjective mind, as we have seen in the preceding chapter.

I heard recently of a very capable salesman who, after losing many positions because of having acquired the drink habit, made a serious effort to reform. He had a charming young wife and two little children. He secured a position in another city in order to avoid the society of those whose company had an evil influence on him. Started in a new position, all went well with him until he was exposed to a situation that called up old associations and influences. Dining with a business "prospect" he was invited to the room of the latter at a hotel and a bottle of liquor being forthcoming was proffered a drink. "No," he said. "I'm unable to accept, I thank you. I am sorry that I cannot join you." Friends of his host came into the room, were introduced, and each in turn invited the reformed drinker to have "just one drink." One of the gentlemen, a hearty, good-natured chap, poured out a drink and held it out to the salesman. "Come on," he said. "You're not afraid of a drink, are you?" A general chorus of invitation, an overwhelming wave of desire reaching down into the deepest fibers of his nature, swept his hand out to the glass and the well-kept resolution of months was

shattered utterly. The night went by without any sign of his return to his home. He was missing from his work the next day. For over ten days little or no trace of him was had. Starting with the genial company that had caused his downfall he gave his entire time to finding liquor where he could get it, selling his jewelry and clothes, begging on the street and dropping to the lowest and most degraded haunts in the city. The suppressed habit had arisen in him, gathered might at his weakest moment, and had turned and rent him.

"The drunken Rip Van Winkle, in Jefferson's play," says Professor James, "excuses himself for every fresh dereliction by saying 'I won't count this time.' Well, he may not count it, and a kind heaven may not count it, but it is being counted none the less. Down among his nerve cells and fibers the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is in strict literalness wiped out."

One of the most brilliant men I ever knew was a victim of a common habit, which is almost as destructive as that of alcohol or drugs. Keen of observation he was quick to note the mental, physical or social delinquencies of his associates. Many times a success he was many times a fail-

ure. After a final smashing failure he took stock of himself and found that the tendency to observe faults in others was at the bottom of all his defeats. As his mind dwelt on their delinquencies the annoying force of them grew upon him. Quick and mentally alert himself, he had no patience with men of slower mind, and, in his associations with them, frequently swept them aside, making a practice of saying to more favored associates harsh things about the men he thus grew to dislike. Repeated contacts with them, especially when he was geared up to a high degree of creative activity himself, led him sooner or later into a devastating explosion of temper, and a fit of vituperative criticism which brought out all his depreciatory reflections. As a consequence, although apologies were offered and reconciliations effected, he made enemies who simply watched their chance for reprisal. As none of his associates, in time, escaped the virulence of his criticisms or the explosiveness of his temper, he gradually became marked for his incompatibility, and all of his brilliant qualities being conceded, the one quality he lacked, that of consideration, invariably operated to eject him from every enterprise that his genius started and his unflagging industry built up.

Think over the many instances of well favored

people who are slaves to one or another vicious habit. Is there not in every neighborhood a person of either sex who is regarded as a "pest"? Perhaps the person is well meaning, but his or her nuisance-value is just as great as if the promptings instead of being amiable were vicious. Think of the number of sharp-tongued neighbors many of us have, answering to the characterization made by a poet of a well-known English lady of rank, "the woman with the serpent tongue." No one better than the man or woman who has risen to a height and then temporarily declined is so well able to indicate to us what an all-prevalent vice is envy. When a decline from wealth or power takes place, hosts of people formerly guised as friends develop a side of their nature totally unexpected by its victim, who now begins to hear what these people contemptuously proclaim, and they in personal contact "cut" or "snub" the one they formerly fawned on.

Self-righteousness, self-centeredness, self-deception and selfishness in all phases are subtle and terrible mental habits, difficult to estimate in their force and volume and destructive to success in their inevitable outworking.

This thing *habit* is to be found in the warp and woof of every character. It is so subtle in its

operation as to beg at each manifestation in its victims, as Rip Van Winkle did, "Don't count this time." It is even more subtle, as in the case of self-righteousness or of self-deception, in that it carries with it an air of virtue and a refusal to be classed among traits that are vicious. And yet they are more vicious and more dangerous than the seemingly more devastating habits.

The victim of a habit is always exposed to some outbreak at a moment when he has calculated that he is safe and secure. This is because of the peculiar nature of the subconscious mind. The victim of an acquired habit has stored up a vast array of experiences as subjective memory, which serves as material for mind processes going on beneath the objective consciousness and independent of it. These unconscious processes weaken the initial resolution of the will. If the habit is deeply ingrained it is the tendency of the subjective mind to frequently go over the scenes and experiences and the pleasures and sensations of emotional indulgence, casting up the effects to the objective mind, unconsciously influencing it and thus storing up a gathered power that waits a propitious moment for explosion into a debauch of re-indulgence.

Self-preservation, nutrition and reproduction are instinctive activities that are the bases of

most of the harmful and vicious habits. These instinctive urges are handed down from progenitor to progeny. "Every instinct is an impulse." These desires tend to operate continually in the subconscious part of the mind, and we must each of us see that they do not become dominant traits or compelling habits. Should they be allowed free rein and habits be built up on them that become dominant factors in life, our duty to ourselves requires that we shall take issue with them, and, like St. George with the dragon, slay them. Self-preservation should never be allowed to proceed to a point where we are willing through greed or cowardice to sacrifice others to save ourselves. Self-nutrition is the basis of all bad habits of eating and drinking, and these can be resolutely regulated and overcome. Self-reproduction causes habits that require a perfect mastery of nerves and desires and perpetual self-control.

It is a terrible moment in any man's life when he has to face the strength of a vicious habit and be compelled to decide which is the stronger, he or the habit. The decision in favor of the habit, or the decline of the combat, is the cause of the filling of most of our institutions and the failure behind nearly all of our wrecked homes.

Nature, however, has so equalized the tend-

encies of action and inhibition that *reason,* given full play, will stand guard over the individual's welfare. There is no habit that cannot be overcome by the implantation of a desire that is greater than the desire for the satisfaction of the habit. The great antidote for bad habits is good habits. The individual who is the victim of a destructive habit has to face an enemy within, that if not challenged and overcome will ruin him. The nervous system is capable of receiving suggestions from the objective mind. There is a ruler over our destinies which we know as will, that brought forward and crowned with preference and power, is able to take command of the individual and drive him through and over all encompassing obstacles. There is that within each of us which we call self-respect that can summon will and set that power to work. There may be lapses, but the determined resolution can recharge itself with a greater force and carry through to complete freedom. Desire is an instinctive faculty and always alive. It should be held in leash until such freedom has been obtained that it may be moderated and held within limits. Denial gives many a fruit, as we may learn, that is sweeter and more satisfying than indulgence.

If success in life is a matter of "overcoming," it is largely because of the limitations that each

person builds up for himself. "He who overcometh himself," said Solomon, "is greater than he who taketh a city."

Thus, in listing our liabilities, we must take account of our habits. It is not an easy matter to discover them and find their sources. No one likes to make the search for them, but the candidate for striking success in life, the student who understands that mind makes men giants and who wishes to achieve a colossal stature for himself, will find a wholesome exercise in searching them out. The habits that stand in our way may not be of the type of indulgence in liquor, narcotics or sensuality. They may have less intensity and dramatic color but be equally as dangerous. They must be found and overcome.

Sometimes it is difficult work, this dredging down about the foundations of one's nature. Sometimes it is discouraging work. But to the person who wants to make the right start it is vitally necessary, so that the new course may be charted along lines that are absolutely straight and true. The search is like looking into the waters that we sometimes traverse in a voyage in the tropics. There we find waters so clear that we can see to great depths, and we watch with amazement the movements of strange water creatures of whose existence we never heard or

knew, and we shudder as occasionally a man-eating shark swims into view. But if the star of success beams above us we can never be discouraged. We have hitched our wagon to that star and we are going to rise into the empyrean with it. But we must always look after our foundations. We must keep them free from parasitic growths and open to the wash of true, healthy thought.

"Prove to me," says Mrs. Oliphant, "that you can control yourself, and I'll say that you're an educated man; and without this all other education is good for next to nothing."

A method of drawing a measuring line upon ourselves is to study other people and their mannerisms or peculiarities with a view to discovering the defect that is holding them back—not for purposes of criticism or adverse comment, but for self-instruction. If a disagreeable habit is seen to be paramount in another, ask yourself, "Have I that habit in small or great degree?" Seeing before you the example of its injurious effect you are enabled to estimate the possible extent to which that particular offensive peculiarity has been tolerated by you in your own composition.

"If you've got a devil in you put him to work. His energy is excellent if rightly directed," said

Elbert Hubbard. That is to say, the force that has been put into an undesirable habit may be applied to a counter habit. The power of suggestion is greater on the positive than on the negative side, and this is the rule that guarantees salvation and freedom. The current that carries power to the one may be directed to the other.

"The first and best victories," says Plato, "is for a man to conquer himself; to be conquered by himself is, of all things, the most shameful and vile"; and further, "it is not enough to have great qualities, we should have the management of them."

The man or woman who wishes to grow to giant stature may do so by first gaining absolute control over his or her impulses, instincts, tendencies and habits. In other words, before proceeding to conquer the world one must conquer one's self. That means that one must have a mental control and plasticity equal to the physical fitness of the athlete. If the latter is capable of self-denial and self-control, for the purposes he has in view, which, too often are far from ennobling, how much more should the seeker for mental plasticity seek to govern and exercise freely all his constructive faculties! The work of the candidate for mental fitness is not nearly so arduous, time-consuming or disciplinary as

that of the seeker for physical perfection. The latter has to work incessantly, hours on end, and is obliged to follow a strict diet and forego all indulgence in customary pleasures and relaxations. The nerves and muscles must be drilled by constant exercise into steely firmness; the endurance must be developed to a point of tirelessness and the bodily strength cultivated to a degree that represents the utmost reach of inherent capacity. On top of all this there must be an acquisition of skill and technique so automatic in its finish as to avail the individual even when the mind staggers or ceases to function.

The aspirant for mental prowess requires a similar concentration on direct results, but the application is by no means so strenuous as that required in athletics. The process narrows down to will exercises and suggestions to the subjective consciousness. A fraction of the time required for physical superiority is all that is needed for mental development. But the resolution, the will power exercised, must be quite as great in the one case as in the other. In the case of mental reconstruction, the possession of the slave of the subconscious decides the scales in favor of the less strenuous effort for mental conquests.

Seneca said, many centuries ago, "We should

every night call ourselves to account. What infirmity have I mastered to-day? What passion opposed? What temptation resisted? What virtue acquired? . . . Our vices will abate of themselves if they are brought every day to the shrift."

Do not be content with merely vague and fugitive wishes, but develop your desires into intense and absorbing longings. A strong desire prompts to great and prolonged activity, whereas a weak one pales its ineffectual fires.

I spoke in the beginning of this chapter about "complexes," the fear complex and the inferiority complex in particular. As deeply ingrained as a vicious habit, and very much similar to it in devastating power, is fear. Of that I shall treat in the ensuing chapter. In the making over of any individual the overcoming of fear is an absolute requisite. All the problems of life deepen in complexity as we advance to grapple with them and fear is a quantity that must be entirely eliminated. Boldness of action, self-confidence, courage of the highest character, are all essentials to greatness. Let us consider our requirements in this direction.

IV

THE VICTORY OF THE WILL

It is hard to put in words, or even to lead people to suspect by mere description, what this sudden grasping of the reality of the will means. It is intensely reassuring and vivifying to know and grasp the fact of the will willing within us. It resembles the joy we feel at suddenly coming to know that one has done something great, or has inherited some valuable possession. The treasure hidden within has been discovered by us, and we know that nobody can steal it, and that it is in our power to use it profitably.

—E. Boyd Barrett, *Strength of Will.*

Many figures of speech are used to describe the will. It is often spoken of as the rudder of the mind, but this term lacks comprehensiveness. It is spoken of again as the motor of the mind, but it is something more than a driver because it is the power that patiently holds impatience in leash. Again, it is spoken of as the tool-holder which the mind applies to resisting substances. But the will is not stationary and the pushing power is the will and not the mind. "The will is the man" is one of the oldest of sayings and perhaps the best when all is said and done.

Modern psychology informs us that the evolution of man is accomplished through three stages of mental progression—knowing, feeling and willing. Investigations of biologists show that knowing and feeling are active in the lowest forms of physical life. The protoplasm intelligently divides and multiplies itself; it instinctively knows what to do; it must also feel, since heat and cold affect all living things. But the will, as the function of volition, is active only in the highest form of development. It is the well-balanced man who expresses all three mental processes. Until we function evenly we have the coldly intellectual man, without feeling; the stirring, emotional man without knowledge; or the man who, knowing and feeling, but lacking will, is unable to bring any idea unto fruition. The measure of the stature of a man is his ability to know, to feel and to produce.

Douglas Jerrold, when told by his physicians that he must die because they could do no more for him, said: "What? And leave a family of helpless children? I won't die. I will live." And through the power of his will he recovered and lived for many years. Seneca, having lain long at death's door, willed himself to live, and lived. Even death must retreat before the power of the will. The will to live has taken man

through the countless dangers that have beset him, has made him stand erect and face the stars and press on to endless consequences.

Whatever has been achieved by human talent, human genius and human labor has been accomplished through the power of the will, for the will puts the idea into effect; it produces action; and is the instrument through which thought is applied. It is the doer that accomplishes the work for the thinker. The history of every great achievement is the history of some determined will of a man or a people. The record of every successful life is the display of an indomitable will. Strength of will does not depend upon physique, nor upon education. The physically fragile can develop will power of gigantic proportions, as witness William of Orange, a sick man, who, with few resources, defeated all the powers of Europe and gave England something of his own stability. Cromwell was not a man of letters, but a cultivator of the earth; yet he swept England clean of many abuses, held it in his hand as the Iron Protector, and dominated the affairs of Europe.

Napoleon is a remarkable example of the development of will power. Granting that he was a genius, that he was a star of the first magnitude, the fact still remains that his invincibility was

due to his will. A student at the École Militaire he dreamed of power over France, Europe and Africa. At twenty-seven years of age he sat a conqueror at Vienna and dictated the peace of Europe to diplomats and kings. There was something about him that no man could stand up to. It was his will. The greatest of his compeers trembled in his presence. His flashing eye subdued every mind to his own plans. Even at the last, save for Waterloo, he was an embodied will. The story of his return from Elba is one of the most remarkable episodes in all history. He confronted the Bourbon army, drawn up to seize and execute him, and facing these troops, with their muskets levelled at the command "Aim!" he marched deliberately toward them with measured tread, his eyes sweeping over them as his will held them in awe. When the command "Fire!" was given not a man obeyed. As he drew up to them they cast their weapons on the ground and broke into the cheer, "*Vive l'Empereur.*" "My children," he replied, and tears came to all eyes. The officers fled; Napoleon took command of the troops and marched forward to Paris. Other troops sent out to capture and kill him met him on his triumphal return and joined him. When they reached Paris, Napoleon was at the head of a conquering army and resumed his sway over the

French people. There is magic even in his name because of his tremendous power of will.

Little is generally known about the will, notwithstanding the many books on the subject and the psychologists who teach through correspondence courses the way to succeed, to accomplish, and to build up the will. What we know about the will is what we have gained as a result of introspective analysis of the way the will operates within ourselves. The idea, the desire, the imagination—all these precede the action of the will. It is the will that carries out the plans of the mind to possess or to achieve. A choice is to be made. The mind debates the possibilities and course of action. There is hesitation and consideration of conditions for and against. After impulses, emotions and cold reason have had their turn at the subject, something makes a decision; the individual "makes up his mind." What is it that does this—what power now comes into play? It is the will. The mind being made up, this mysterious factor begins to function. The word "resolution" means the gathering together of forces. The will resolves and then puts aside every opposing thought or impulse. The period of hesitation is over. Desire-power, under the name of will, is now "in the saddle" and riding the physical being placed under its control. Which is the

master, now, the will or the mind? It is the will; for once fixed in its determination, the mind may oppose, suggest and temporize, but the will rudely brushes it aside and goes on its way to its appointed end. No power in heaven or on earth can swerve this determined will from its fixed purpose. It laughs at all difficulties and jeers even at death. It holds the man, his mind and his body and his very soul in thrall and works out its own ends, even if they lead to destruction.

But not every will is of this determined type. This fixed will is a development just as physical power is a development. The will may be flaccid just as unused muscles are, and it must be exercised in order to bring it to its fullest capacity just as the muscles of the body have to be exercised. Not all of us are athletes and not all of us are masters of the will. And just as most of us are averse to sustained physical activity or physical endurance, so most of us are opposed to using the will to the utmost. On the other hand, as there are those who train the body to the performance of extraordinary feats there are those who train the mind for unusual demonstrations of power. The will may be trained as easily as the muscles of the arms, legs and torso. Will is of the emotions as well as of the intellect. Furthermore, the will is required in order to will and in

order to develop the will. There is a certain state of the mind known as consenting or willing. The degree to which we shall will is the measure of the will's responsiveness to desire. If the desire is powerful and the will rests upon its urging, the will develops power.

Thus desire is the feeder of the will and its stimulating impulse. The will is as strong as the desire demands. The will is strengthened by the persistence and impulsion of the desire, or it is weakened and neutralized by the fading or diminution of desire. Therefore the man who wills to be a success in life must have an overpowering desire to succeed. His desire must constantly feed and stimulate the will. The imagination forms the picture of the thing desired and the mind presents the picture to the will, urging the will forward to every possible effort to accomplish. Time does not exist for the determined will; it presses toward the mark tirelessly and endlessly. To be sure, there is the passive will, the patient will, that bides its time even for years; there is the persistent will that allows of no discouragement; and there is the victorious will that has been termed the "explosive" will, which, at the moment when all the mind's forces are called upon throws every pound of its energy into the breach to conquer. The triumph of the will pro-

duces the greatest happiness known to the mind of man.

Considering the powers of the mind, therefore, in their aspects as desire, imagination and will, is not the title of this book justifiable? Is there any trick in the words? Is it possible that only geniuses and men of great native ability possess strong wills? Is it not true that anyone, even of ordinary attainments, can be what he wants to be, can reach any objective in life that he sets his mind to? The answer is yes, and *yes* and YES. Given the ambition, or the desire, and the summoning of the will to execute the conditions preliminary to the attainment of the desire, any man is capable of overcoming limitations, and the adverse conditions by which he may be beset, and, that desire becoming the paramount desire of his existence—everything being subordinated to it—the will may be depended upon to gain all the power necessary to successful achievement.

I have in mind the case of a young man who has just recently merged a number of large corporations. The son of a successful father, a man who had made a fortune in a merchandising business, this young man after graduation from college sat with a group of fellow graduates discussing the future. Each one present gave a statement of what he intended to accomplish and to be.

The young man I speak of said, quite coolly, "I am going to make a million dollars in the next ten years—all on my own—without any assistance or financial aid from anyone, not even my dad." He was first jeered, then ridiculed, then laughed at as a fool. But he went out and secured employment in a business similar to that of his father. For the first five years he met the quiz of his college friends: "Got your million yet?" with smiles and negative statements. But presently he attracted attention by getting into business for himself. He was now a competitor of his father. During the remainder of the last five years he moved with lightning-like rapidity and daring vision. He was noted for his power to pick men, and those whom he selected were able, by their previous relations, to influence purchasers on a large scale. One after another competing houses were bought up or merged with his own enterprise, and presently he bought out his father's business, allowing the "old man" to retire on a handsome settlement. At the end of the ten years, or before he was thirty-three, he not only had made his million but had made it the basis of many more millions. To explain how he did this remarkable bit of work would require something in the way of a biography. His name is Rand and he is at the head of the largest office

supply business in New York City, in fact the most powerful figure in that line of business in this country.

Take another case: Have you ever heard of Frederick Brown, of New York City? He is in the real estate business, and has won fame, wealth and distinction as an operator who handles big real estate deals in the most expensive sections of the city. He has bought and sold the Vanderbilt properties on Fifth Avenue, the Astor holdings and similar real estate owned by the most patrician families of New York. Seventeen years ago he was a Russian Jewish immigrant, unacquainted with the country and unfamiliar with the language. No one, perhaps, but himself can say, and as he is a silent man he probably will not, that he succeeded enormously because he desired and willed to do so and was moved by both emotions to extraordinary efforts. He has made a donation of a million dollars to one Jewish charity alone. He is but at the beginning of a great career. In this instance of success by will power we do not find the college training and the American birth of a Rand, but just the reverse in every way.

Have you ever heard of Michael Pupin, professor of electro-dynamics at Columbia University, inventor of radio elementaries, scientist trained

by Faraday and the great electrical geniuses of Europe of the past generation? He has written his own life and experiences and it is one of the most fascinating autobiographies ever published. Every aspiring young man should read it. Pupin came to America alone a boy of thirteen or fourteen years of age, from a little pastoral country of Eastern Europe, fresh from herding sheep and cattle, totally ignorant of English and with very little schooling. As a shepherd boy, watching his flocks at night, as primitively as the shepherds of Bethlehem nineteen hundred years ago, between snatches of sleep on the earth he kept track of the movements of cattle by driving a knife into the ground and putting an occasional ear to the haft, thus timing and locating their movements through vibration. He was observant of the vibrations of light also through the operations of sunlight on the tin roof of the village church. He read of Washington, Franklin and Lincoln, and was seized with a passion to come to America and be a great man like unto one of these his heroes.

His first contacts with Americans were discouraging; his first efforts to succeed disheartening; but he never lost his vision, and at sixteen we see him at Cooper Union at night, studying Greek and Latin, and applying himself to English and phy-

sics. He entered Columbia and worked his way through to magnificent scholastic honors, to money prizes and European university scholarships. He invented radio fundamentals through the first impressions received as a shepherd boy from vibrations of light and sound, and became rich. Through his scholarship he advanced steadily and through his scientific achievements he reached the highest rank. With the will, set into a fixed resolve as a shepherd lad in a remote European country, the man made good at every step forward. His simplicity and power are revealed in the fascinating story of his life.

Let us take another cinema view: This time the figure is a negro bell boy, to-day a successful playwright. He produced a play in New York that made a decided hit, on his own financing, against odds of which the average man does not dream, lack of education, lack of stage knowledge, lack of influence, and lack of means. His play was "Appearances," a term which, in New Thought parlance, refers to the unreality of the things that everyone believes to be true, but which are untrue, merely "appearances" of truth. He was a "bell hop" in a San Francisco hotel and studied metaphysical literature. He learned of the power of the mind. He read that he could attain to any position he set his mind upon reach-

ing, that he could become anything he wanted to become, and he believed these statements to be true as they rested on Absolute Truth with regard to the human soul. And he asked himself what would be the most impossible achievement he could think of as a goal for a determined approach. His conclusion was in a sense fantastic. It was to write a play, to have it produced in New York City and to have it make a hit on Broadway. He set to work and after assiduous study and effort accomplished this extraordinary achievement. He wrote his play, raised the money for staging it, got his company together and was his own producer and manager. It was a play that held its own for months against strong counter-attractions and was on the edge of a record stage success when it was forced out of the theater by conditions that could not be met by his slender backing. But he got what he went after! The name of this negro is Garland Anderson, and he is one of the most creditable members of his race. In a curtain speech on the opening night of his play Mr. Anderson told the story of his inspiration and achievement and said that his purpose was to show all people that if he, fighting against obstacles of all kinds together with a general prejudice against the people of his race, could accomplish this thing that he had set out to do, not a

single person in the audience that he addressed could fail also to accomplish the seemingly impossible if he set his mind to it.

Perhaps the reader will say: "Oh, it is easy to pick out remarkable instances of great ability here and there, but how about the case of the average man? If *any* man could do these great things why is it that it is not a common thing?" Well, if you come to think of it, it is a common thing—that is to say, as common as it is to find a man who makes up his mind to a definite aim; sets his will to accomplish it; and has the "sand" to follow through, overcoming himself first and then his obstacles.

I have in a file in my desk hundreds of newspaper clippings and magazine excerpts that tell over and over again the story of successful lives. We do not need to look at the spectacular rise of men who "struck it rich" in oil, minerals or lands, nor those who have come into large inheritances and multiplied them. Even a Rockefeller and a Ford had to rise from obscurity through persistent endeavor to the greatness they now occupy by reason of being America's richest men.

Cyrus H. K. Curtis, owner of the *Saturday Evening Post,* the *Ladies Home Journal* and leading newspapers in Philadelphia and New York, is an example of will power in a frail body. He be-

gan at the bottom and worked up to an income said to be twenty-five million dollars a year. Curtis's life may be read in the biography called *The Man from Maine,* and it is an inspiring book. Frank Munsey had a similar beginning and an equally wonderful development. In neither of these instances was there exceptional talent or brilliancy, but in both there was the determination to excel. The *Americanization of Edward Bok* tells a remarkable life story. The life of Joseph Pulitzer is equally wonderful. The life story of Arthur Brisbane, the highest-salaried man of his day, and now a multimillionaire, is yet to be written, but it possesses the fascination attendant upon all the instances of individual development from the ranks to the eminence of supreme leadership.

To read the life of a man like George M. Cohan, or of Irving Berlin, each a millionaire, is to witness the exercise over and over again of extraordinary will power. Both were gifted but both had to compete with men more gifted than themselves. Each specialized and in the case of Cohan whatever he sought to do, whether to be a song and dance man, a song writer, a playwright, a stage manager or a play producer, he set himself to be "the best" in each line, and he became the

best. Cohan won success in every direction, even in business acumen and accumulativeness. The life of Charles Frohman is an inspiration to whoever may read it, told charmingly and lovingly by Isaac Marcosson. Defeat after defeat for years on end never feazed him, and, beginning at fifteen, he was thirty years of age before he made a dollar that he could call his own. Augustus Thomas, the playwright, author of sixty plays, most of which have been conceded successes, struggled against odds till he was thirty-three years of age before bringing out his first dramatic success.

In company with a hotel manager, I once strolled along Pennsylvania Avenue in Washington, and we stood to see the President, Woodrow Wilson, pass. "Thirteen years ago," said my companion, "I was a hotel clerk in Baltimore and that man was living at a fifteen-dollar-a-week boarding house, a poor professor at Bryn Mawr." To speak of Woodrow Wilson is to call up the recollection of an iron will. The present occupant of the White House is in the class of men who have achieved first rank among their compeers by no particular talent but by an adamantine will.

Let the skeptical reader look over the principal men in his own city and think of their origins and

their development—men of mediocre talent, perhaps, and no particular ability that could be discerned by those about them in their beginnings, but in the breast of each one flamed a desire for great achievement. Through persistent willing they achieved.

Let not any man excuse himself on the ground of lack of ability. On a wall in one of the monasteries of the Old World there is an inscription reading: "More is in you." This is what every aspiring man should know. Going forward in life is a matter of innate development, a growth of power equal to the demands placed upon it by the circumstances of each stage of progress. Thus are men developed into greatness. Obstacles become their stepping stones. They surmount one to overcome another, and the experience gained in each goes into the sum of all the knowledge they gain in their efforts to get more out of themselves. "More is in you" than any man dreams of.

Goethe, writing in verse on indecision and irresoluteness, gave us these immortal lines:

> For indecision brings its own delays,
> And days are lost lamenting o'er lost days.
> Are you in earnest? *Seize this very minute.*
> What you can do, or dream you can, begin it.
> Boldness has genius, power and magic in it.

Only engage,[1] and then the mind grows heated—
Begin, and then the work will be completed.

The truth has never been more completely stated with reference to weakness and procrastination on the one hand and desire and will power on the other. "Boldness has genius, power and magic in it." Goethe was considered to be a genius, but his was a genius for hard work, for infinite attention to details and for bold and wonderful conceptions. "Only engage and then the mind grows heated." In that heat of the mind inspirations flow and the mind begins to create. Let no one persuade you to the contrary. Mind makes men giants.

You can will will. Those who deliberate this truth may find themselves willing to will. It may be then said that if we resolve the task we have achieved it, the rest is simply the working out of the details. But just as we have seen that men refuse to use their minds and as a consequence the majority of our people are morons, so the majority of people refuse to set their wills to the performance of achievement.

Will must be exercised. The first and preliminary exercise is to use it to *will.* Shall we will to will? Shall we set our will to work? Professor Barrett says: "Here the will is confronted

[1] The italics are my own.

with the duty of driving itself, of putting itself to work. If we now answer the question affirmatively and say, 'Yes, we shall put our wills in motion,' then we really and truly will to will. This act is par excellence the work of the will, and the best exercise for the will. Here the will determines itself. Here the will acts most directly and most surely along the lines of good willing. The will wills—the will wills to will."

There is no gift in the matter of will-power, any more than there is in brain-power, as heretofore explained. That Something in man, to which I have before alluded, is just as powerful in one man as in another, just as eager to advance and develop in the clod as in the star. The true self which is within each man is capable of accomplishing enormously. It is all, to use plain language, "up to you." Will to will, will to accomplish your desires, and then set your will in a straight and steady path.

Let me here speak of a very important point. The will is as powerful in the accomplishment of wrong aims as of right ones. Therefore in setting or determining one's course for achievement, one must always be certain that his aim is just; that it is to get the thing to which he is justly entitled; that his will is to be righteously directed and not set at a task of taking something from another.

Not that the will will not work if the aim is wrong. It will. But the aim being wrong the seeds of disorder, inharmony, confusion and destruction are in it. Why attempt to make a life accomplishment that will inevitably bring the whole structure to ruin and disaster?

Education comes from the word "educere," to bring out. The word "existence" is from "ex" and "stare," meaning "to stand out." The education you determine on and the end or existence you have in view, should be based on what you can bring out of yourself. The spider unreels his web from himself. The men who make great and lasting successes are those who bring out from themselves the structure of their achievement. Neither imitate nor aim to get away from another person what that person has achieved for himself. *Be yourself,* develop what is in you through work, application, attention and concentration, and always keep in mind that you are engaged in a task that is self-constructive. Spin your own web.

When the will has been aroused and bent to an appointed task it gains daily in power and effectiveness. We grow more alert, more energetic and more strenuous. We begin to delight in making efforts and when the aim is right the will expands and grasps everything that comes to it for reinforcement. To accomplish by sheer will force

becomes a joy to us. There is nothing that we hesitate to undertake. And so, if we are the possessors of bad habits we discover that they stand in our way and we begin to remove them, for the will must necessarily at first clean house. We cannot overcome external obstacles until we have first overcome internal defects. Therefore we are obliged to study our moods and our weaknesses, our instincts and habits, and by resolutely exercising the will to eliminate them, installing counter impulses for good and usefulness in their place. Should there be breaks in will-persistence it is our duty to immediately repair them, direct the will anew and let it proceed again on its gained power of acceleration.

The contest with the will is not gained instantly. It is a process that requires the closest of attention and the will to decide against one's weaker impulses or emotions. The Scriptural proverb is applicable: "The spirit is willing but the flesh is weak." When the flesh weakens the spirit must be revived by determined affirmations. Thus we arrive at a point where the sense of willing pervades one's every thought. We guide our destiny through our will. We purpose and we achieve.

Thus gradually we shall fall away from weaker men and incline more toward the strong and the capable. By degrees we shall leave behind us the

results of idleness and pleasure-seeking and take on ourselves the serious character of purposeful beings. Life is no longer aimless, but an opportunity for tremendous achievement. We more and more recognize force within ourselves. We learn to pick up quickly, to make decisions instantly, to act upon directed judgment at once. We may become more austere as we go forward, but only seemingly so in a world guided as it generally is by emotional people. We learn to hold the emotions to their place and to concentrate our applied energy to the one thing at which we are aiming. Rewards come as we go forward, but each is regarded not as the end of the quest but as a means for us toward the ultimate end.

The chief purpose of the will, therefore, is to keep the imagination centered in the right direction. The idea is consciously to control our mental powers instead of permitting them to hurry us hither and thither without purpose or aim. The business of the will is to retain the various faculties of our mind in that position where they are really doing the work we wish done and then to maintain that position unwaveringly. If we maintain a given mental attitude we may reckon with all certainty on the law of attraction drawing to us those correspondences which symbolize the mental attitude. "Like attracts like" and there is drawn

to the resolute soul all the powers required for its support and expansion.

Thus we build up the forces of the mind, the will holding them to a one-pointedness and the tasks allotted for accomplishment furnishing the knowledge and power to develop and reach a splendid stature. This is a very different process from that we ordinarily have in mind as an exercise of the will, where we screw our forces up to meet emergencies, or grit our teeth to hold on and resist the attacks of circumstances and associations, old subconscious suggestions and intimations. We do not become like the movie hero who has to make visible manifestations of the seething will power within. We simply gain steady control, poise and readiness. Our powers are constantly in use and steadily accumulating reserves. When the time comes for the application of reserve power we may be astonished at the quantities the will has put away to draw upon for its own purposes.

The man who has deprived himself of all pleasure in life in order to save and hoard his money, when the time comes for relaxation and indulgence in pleasure is unfitted for it. The constant exercise of his will in one direction has created a condition where relaxation is impossible. The miser

can never become a spendthrift; he must continue to be a miser for this is the only joy he knows.

The mental student cannot accept this instruction about the will and go on without further knowledge of the mind to conquer. As I said in the beginning of this chapter, there are three stages of mental progression, knowing, feeling and willing. The most dangerous knowledge we can acquire is that of the power of the will without a knowledge of its proper direction. To become a mental giant is not merely a matter of the use of one faculty of the mind, but a studied employment of all mental powers.

I know of no better way to conclude this chapter than by quoting Judge Troward in his *Edinburgh Lectures on Mental Science:*

> Thus we shall find the field for the exercise of our intelligence continually expanding with the expansion of our powers; for, granted a good intention, we shall always wish to contemplate the results of our action as far as our intelligence will permit. We may not be able to see very far, but there is one safe general principle to be gained, . . . which is that the whole sequence of causes and conditions always partakes of the same character as the initial cause; if that character is negative, that is, destitute of any desire to externalize kindliness, cheerfulness, strength, beauty or some other sort of good, this negative quality will make itself felt all down the

line; but if the opposite affirmative character is in the original motive, then it will reproduce its kind in forms of love, joy, strength and beauty with unerring precision. Before setting out therefore to produce new conditions by the exercise of our thought-power we should weigh carefully what further results they are likely to lead to; and here, again, we shall find an ample field for the training of our will, in learning to acquire that self-control which will enable us to postpone an inferior present satisfaction to a greater prospective good.

V

SELF-EXPRESSION THROUGH WORK

Work gives every man an audience and a message. Through work his personality, small enough of itself, gets out of itself and acquires a strange and blessed ownership of fruitful soil. For his job certainly belongs to him in some sense. It is his spiritual property, and thus, like all property, it gives courage because it enriches personality. Deprived of work and its comradeship we are lonely and therefore discouraged.

—Richard C. Cabot in *What Men Live By.*

As one passes over the country for a day's journey between cities and observes through the car windows the cultivated farms that invite the eye, he frequently sees a herd of fine dairy cows. The Jerseys, Guernseys, Holsteins and other types of milch cows appear to have completely supplanted the red cow of the earlier day of American dairy culture, and happily so, for the "blooded stock" are much more pleasing to the eye in form, color and proportion than their more primitive predecessors. When one sees a Jersey cow he is led to meditate upon its introduction into this country and the great amount of publicity and attention the breed received. Here is a cow,

smaller than ours, beautifully shaped for its purposes, of fawn color and markings, with the dark eyes of a doe, the very perfection of breeding, and capable of two full milkings a day, more if required, and with a great richness of cream in the output.

The little Isle of Jersey is a small place. The men who were responsible for the development of the Jersey cow could never have conceived of the world-wide spread of the little milker, but they had one idea in mind, to produce a cow that would be of immense productiveness. To this end they must have worked hard and faithfully and used a great deal of intelligence.

Such other blooded cattle as we have, now finding general acceptance and commanding high prices because of their capacities, testify to the same kind of intelligence and persistence that developed the Jersey. And these breeds have caused a revolution in the care and feeding of milch cattle. Breeders' associations have studied their needs and their adaptabilities, have perfected the strain and have had innumerable laws passed to further the interests of their welfare and growth.

Is it not strange that we cannot do for men what we so easily and willingly do for beasts? Horses, pigs, chickens, dogs, domestic animals of all kinds,

and even wild animals, are cultivated for their usefulness and productiveness, and are legally safeguarded in such manner as to insure the utmost care and protection for them on the farm or in transit.

Supposing the same quality and amount of attention were given to the development of useful and productive men that has been devoted to the improvement of domestic animals, would it not be safe to assume that the results would be equally admirable and beneficial? The United States is the foremost nation in the world in industrial achievement, but what might it not be if our system of education of the young were based on bringing out the best that is in them with a view to utilizing it for their productiveness and their power to achieve?

If the majority of men find that they are square pegs jammed into round holes in their employment, whose is the fault? and what is the cause? Unquestionably, our system of education is to blame in the first place, and our lack of intelligent use of human material in the second. We have many statesmen at Washington and in our state capitals, but none of them seems to have the thought that the most important legislation that could possibly be proposed for the benefit of the city, the state and the country at large, is the en-

actment of some system of teaching for our youth that is directed towards ascertaining the quality and character of its material, and out of this raw stuff producing men and women who by their previous training would find themselves in the right work.

"Blessed is the man who has found his job," said Elbert Hubbard. But why leave it to chance to enable him to find it? That is the situation at the present time, notwithstanding all our boasts of compulsory education and industrial success. Germany's tremendous strides in economic development were due to an intelligent direction of primary and secondary schools for the youth of the land, leading to technical schools and business and industrial training of the most admirable description. If Germany's rulers had not been infected with the spirit of military and naval aggrandizement and conquest of territory, that country's economic penetration would have reached every corner of the earth. It was well on its way to do so when war was proclaimed in 1914 and the national ruin that ensued shattered that nation's energies. But who is to say that the error and its terrible penalties may not yet be overcome by Germany in the greater knowledge gained through this devastating experience?

Consider the case of any of our young people

who for the first time, released from school, look for employment. How is it found? In most instances this is done through personal associations with other young people already employed, who assist the newcomer in securing employment with them. There is no thought whatever as to the kind of work that the young person may secure. All that is thought of is the possibility of a job—any job. And in this manner our youth are flooded into employment, with scant opportunity of selection or choice. In some cases, where the parents are unusually solicitous and have given study to the matter, the choice is carefully directed, but taking the whole army of young employment-seekers collectively, they drift into such employment as they may find through the small range of individual acquaintance.

These are the despair of their employers, for to-day boys and girls do not seem to possess either the earnestness, the adaptiveness or the willingness of the preceding generations. Employment means to them simply a change from the monotony and routine of school life to a greater personal liberty and freedom of action. There is no settled disposition to buckle down and learn the technique of a craft. The chief concern, first and last, is as to the amount of pay to be received. The wage question is by far the most momentous

in the entire equation, and many of them appear to be willing to leave a position having good opportunities for wage-earning in the future for a job that pays a dollar or more extra a week now. It is rather pitiful to think of the lack of training that young people show, the absence of any kind of serious thought as to where they are going, what they are doing or how they are to develop.

Is it any wonder, then, that we find so many men and women in employment who have no taste for work, who have little ambition and are completely destitute of vision? Is it any wonder that our working people complain of being square pegs in round holes? Earning power is good while youth lasts, but when maturity comes we find too often that men and women are embittered over the prospects for the future and the futility of the present. Brought down by the material facts of life to serious thinking on the subject, the wage-earner has to face some very hard realities, and as often as not becomes a menace, instead of an aid, to law and order and the integrity of the social system.

Your attitude toward work determines your future, and is now shaping events which must culminate for you in either gain or loss. Ignorance of the real purport of work condemns one

to toil, incompetency, unhappiness and failure. Comprehension of this most vital of all of life's problems fits one for his particular niche in the world, brings him into his natural work and compensates him in both satisfaction and success.

This world is primarily a working world. "From insects to angels creation hums with work and through work fits us for play." Idleness is a mildew, blighting the best that is in us. Work is an outlet for our activities. It is a necessary condition for growth and development. We must work in order to find the right exercise for our energies. Man is a builder, and he must use his powers for constructive purposes; otherwise these powers are not utilized, and the energies run to destructive ends. Idleness drives men to madness, to physical destruction and to spiritual despair. The existence of society demands work from each of us, collective work from all. And it is a truism that not only is there work for every man but there is a special form of work in which each may excel.

The spider spins his own reel from within, and when a man has come to the point where he wishes to determine the kind of employment in which he will best succeed he must take thought of the spider, for only out of himself can he produce the web with which he is to snare fortune. "No ker-

nel of nourishing corn," says Emerson, "can ever come to a man save out of that particular plot of ground which the Almighty has given him to till." There is no man who is without some particular talent or "trick" of mind, hands or body. It need not follow that he should be a painter, a musician or a poet. He may be a born mechanic. He may be able to do with machinery as he might with dominoes. Whatever he wants to be, that he can be, for the desire would not exist if the ability to satisfy it were not latent. The work that a person feels will be a perpetual joy to him is the work that he should select.

True work is always self-expression. Wherever one finds himself is the place to begin. Then, by natural selection, he should go forward, not, however, changing from one form of occupation to another for experimental purposes. Having come to a decision as to the right calling, he should secure a proper start in it, reaching out constantly for such higher employment as may be had, beginning at the bottom with an intelligent appreciation of the fact that he must first learn the rudiments, and then press towards the goal.

"How can I increase my facilities and powers in performing this work?" is the question to be put to one's self; "what does this situation hold for my improvement?" Man's real work lies in

a straight line before him. A new condition opens whenever he has gained all the discipline and the knowledge to be received from the old. In chosen work, one finds that work reveals man to himself. Inefficient, slovenly production should go against the grain. It bespeaks a chaotic, confused state of mind, an uneducated person. Life is full of opportunities for the superior workman. Doors are locked to the incompetent.

When we find our work and learn to do it well we have gained an objective that opens up larger and wider possibilities. With a specific goal in consciousness all happenings dovetail to aid us onward and to complete the plan. We become expert as our interest grows; we excel as we strive for mastery. We begin to find that the next job ahead is not so difficult to attain as it is to prepare for; but with preparation the opportunity for forward going is certain to be presented. Man's advancement is from the unknown to the known. Man's happiness is in the joy of his work. Every successful figure in life gives out this truth. Success is a matter of picking the right job and developing yourself to the top of your craft.

An actress employing a maid who was slovenly in her work, rebuked her for laziness. "I'm as good as you are," said the maid taking off her

apron and preparing to leave. "I don't think you are," said the mistress. "I am a good actress and you are not a good maid." The retort was effective because it was true. The kind of work that one has to do is not the test of the ability of man or maid. The test is in the way it is done. Get a dozen iron molders together and each one will boast of having made the biggest casting. In every shop or store or office, the man or woman who excels in ability is the leading figure in the place. You will not be able to find a successful man or woman who will not, if the opportunity be given, relate with gusto his or her first achievements.

Dr. Richard C. Cabot thus describes the points of a good job. They are seven: (1) Difficulty and crudeness enough to call out our latent powers of mastery. (2) Variety so balanced by monotony as to suit the individual's needs. (3) A boss. (4) A chance to achieve, to build something and to recognize what we have done. (5) A title and a place which is ours. (6) Connection with some institution, some firm or some cause which we can loyally serve. (7) Honorable and pleasant relation with our comrades in work. If these seven points are analyzed it will be seen that they cover the kind of employment that every-

one desires, and they are therefore valuable in enabling us to apply the test to the kind that we expect to engage in, or that we wish to find in order to settle down to our life work. "One subject," Dr. Cabot says, "deeply studied, gives us clues and analogies to many others, gives us membership in the freemasonry of those who have mastered something, develops the power to respect and the right to be respected."

To work without aim other than that to "get by," as the saying has it, is drudgery. Work that you cannot put your heart into is degrading. Even the work that we like, that we have chosen because it is enjoyable, may become drudgery, but never degrading. It will become drudgery if we do not each day put something new into it or see some new side to it. Sarah Bernhardt, when asked how she could endure playing every night a part she had played over one thousand times, replied that she found something new in it every time she played it. We can never think to the bottom of a subject. There is always more in the subject to be revealed and more in us to be released. Work need never become drudgery when our minds have been properly attuned to it and our beacon light shines ahead of us. Whenever work becomes drudgery it is time to quit for a

while and take up some form of play. Play refreshes us, rests us, restores us to the norm of successful endeavor.

Now I have covered the subject of work in its personal aspects. Work is the means of achievement. We should regard it as a blessing, as a gift, and treat it as the main dependence of our physical lives. We cannot hope to rise unless we are willing to work. We cannot hope to work successfully unless we get into that form of employment or individual activity in which we are certain that we can excel, and in which we shall find joy and happiness. Serious thought upon the subject will help every worker to obtain a clear view of his condition and his future.

Set a man to run a mile when he is out of condition and if he finishes at all he will be exhausted. But if he is in training he will run the mile the next day in better form. As he continues running day by day he will make his mile easily and without effort, in fact, with a conscious joy in the doing of it. His form, his respiration and his energies will true up to the demand he puts upon himself by the mile run daily. It will become as play to him. Thus in the matter of work—there is a lack of endurance, and an unaccustomed fatigue in the beginning of it; but as it is continued

facility grows, ease comes and presently there is neither fatigue nor exhaustion.

The right man in the right job will always get a joy out of his work. And he will find that by working persistently, earnestly and with excellence as his point of attainment, he will warm to his work and his work will respond to the mental determination within him. There arises a love of work. A good workman wants his work and he demands work associations. A roomful of good workmen is a center of human enjoyment. It is necessary, of course, to idealize your work. You can work for the ideal that is in the work itself and for the development of the ideals you hold within your own mind. Whatever you may become in life you will always look back to the days of faithful and efficient work as your happiest period. You will even yearn for it when you have passed beyond it. You will long for the old associations, the old place of employment, the old rewards of progress.

Put your heart into your work and know that your work will stand by you. Here and there along the line of it there will be individual triumphs, records of personal achievements that have come by the fortuitous concurrence of circumstances rather than through individual genius

or inspiration. Once in a while every good worker does a piece of work of which he and his house may be proud. The shiftless worker knows nothing of these joys, and never can know them. He can boast about having some record of his own but he can never "show." Every week may have a dull cast to it but as the worker goes forward the week leaves an increment that stands forever as testimony to the spirit put into it.

But, now, I want to mention the most important part of work. It is to see it broadly, to get the universal view of it. Every workman should have the interests of his employer in mind at all times. He should never be affected by the conversation of those who are critical, fault-finding, resentful and hostile to every rule of the shop, store, office or firm. This sort of talk is the common line of conversation with a certain class of men, and it is not only easy to fall in with it but it is almost impossible not to be affected by it. But one should never allow himself to be seriously infected with this sort of poison. Loyalty to your work means loyalty to your house, and loyalty to your house means attainment to the ideals of the house. These ideals may not be apparent but they are there, nevertheless. The house is in business for some definite purpose or it could not exist. The man who aims

to succeed studies the purposes of the business and follows them with a personal interest equal to that of the man who has his money in it. There can be no permanent or abiding success without this sort of interest and study into the larger affairs of the business. What is the firm trying to do, how does it stand, who are the leaders in the trade, where does the patronage come from, how is it secured, how is it held, how can it be improved? These are questions that the man who is working for success cannot afford to overlook. He must concern himself with them. He must take a trade paper or two. He must acquaint himself with the entire scope and range of the business. Why? Because even the men who are promoting it, who stand at the head of it, are frequently out of touch with the facts that come to the knowledge of the men who are doing the producing. A vision of the whole business, trade or industry must be acquired by the man who sets himself to succeed, as this is a form of preparation for advancement of the most essential kind. It leads to the study of positions and departments and the selection of the place which is to be the next step forward. Further, it inevitably communicates itself to the seats of authority and generates a strong personal interest in the individual. This sort of study results,

when successive promotions have been gained, in a command of essentials required in executive positions.

The principles of business are the same the world over. They have always been and ever will be the same. Acquaint yourself with the character and quality of these principles and practice them in your own affairs. Familiarize yourself with them, and you will find it not only a paying proposition to be loyal and devoted to the welfare of the house but an intellectual engagement as interesting as that of working out a mathematical problem. What the business men of the world, the employers of the world, are looking for above all things is intelligent thinkers, and those that have grown in the business from the rudimentary phases of it forward to their present attainments are the thinkers that they want and to whom they are willing to pay the highest salaries.

By studying the business of the house you will arrive at a knowledge of the universal principles of business, of supply and demand, of financial and commercial economy, of new systems and advanced methods of operation. Acquainting one's self with these is providing the resources that are looked for within the progressive individual, the coming man. Nothing will be able to re-

strain the man who gives his mind to the business as a whole, and as a part of universal business. There is so much room for study in this connection that a lifetime is all too short a period and the question of money reward may be ignored for the question of supremacy in knowledge, for if a worker seeks first, to paraphrase Scripture, the success of the business he is engaged in, the rest will be added to him.

William James, who is the most-quoted of all the psychologists, opens up an important line of thought in one of his observations in his book, *The Energies of Men*. He says that we seldom tap the deep resources of the mind, that the great powers of the mind are practically dormant for lack of use. Just as a runner, thinking that he is at the point of exhaustion, finds that he has a "second wind," so, Professor James says, the mind has a second wind which supports and carries on without exhaustion the man who calls on it for extended effort. We need never feel that we are overtaxing our mind unless it is when we fail to shift its center to a varying basis. Monotony is deadly. Even the mind can flag under a monotonous task. But to properly use the mind we must occasionally shift the center of our attention, employing it in some correlative branch of thought, which may always be profitably ex-

plored, for it is in tracing thought along various channels that we strike the solution of the problem that we may be engaged with. And just as the athlete, depending on his second wind, may run faultlessly and function perfectly through command of this new source of strength, the thinker may depend on the added facility for thinking that comes to him when he appears to have exhausted a subject. It is not the man who quits thinking who solves a problem, but the one who persists in thinking even when it would appear that all possibilities were used up.

There is another point that should be borne in mind by the ambitious worker, and that is the value of his "margins." What do you do with your margins? A margin is the time that you have left over in any given job or task. If you are in the habit of "letting down" with plenty of time still on your hands you will find that fatigue falls heavily on you. If, on the contrary, you are determined to use up every bit of margin left to you, there will not only be no fatigue but you will want to go on after the allotted time has elapsed. It is the use of this margin of time that successful men everywhere have found to bring the most profitable results. The salesman who has made his appointed round of calls or interviews may still have a margin of time which he

can occupy in calling upon prospects, especially "late" workers. Many a big sale has been effected, many a valuable contract secured, after office hours, or when all employes have gone and the owner or manager is alone at his desk. Many a worker has used the hours beyond the allotted time to "clean up," or to address himself to some particular form of work which requires quiet and concentrated attention. The "margin" may thus be used to enormous advantage and the man who is making himself a great success will never stop to consider time as something that is rigidly divided between him and his employer but will regard it merely as a special opportunity for developing his control over his work and performing more than every demand laid upon him. It is the work and not the time that is of the most importance to this type of man, and when his mind can thus occupy itself to the exclusion of what others consider their especial rights he is well on his way towards establishing success as a principle.

If at the beginning of this chapter I have seemed to be unfair to the generality of workers, I wish now to point out the saving grace of our people and our country. It is in the possession of young people who are tremendously in earnest in the battle for self-advancement and who are at once

the hope and the pride of the nation. In New York one has but to go down to Cooper Union at night, or to the Washington Irving High School, or to any of the night schools for the ambitious young that are to be found in every part of a great city, and in the small cities as well, to meet hundreds of young people of both sexes on their way to or from their evening classes. Here may be seen the genuine deposit of the conspicuous members of professions and leaders of industry of the future. It is astonishing to see them, as classes break up at 9:30 or 10 o'clock at night pouring out of these schools where they have been laying the foundations for the study of law, engineering, business, crafts of all kinds, art, textile and other pursuits without number, laughing and full of spirits, on their way homeward, with books under their arms as in childhood. The sight is always inspiring. It is a revelation of the uses of these community educational enterprises and of the resiliency of our youth, for it must be remembered that in nearly every instance these young people have finished a day of labor in some office, shop or store before taking up their night classwork.

It is well also to remember the amount of home nightwork that is being done by young people, engaging in studies conducted by correspondence

schools, business colleges or university extension practice. Reflection on these evidences of interest in self-advancement goes far towards curing one of pessimism regarding the generation of young people whose inefficiencies are necessarily deplored.

There is joy also in witnessing the crowded night schools for non-citizens of foreign birth who are striving to learn English essentials and American methods.

These sights are encouraging to those who believe in the second wind that every individual can command for especial exertions and the right use of the "margin." All these earnest students, whether consciously or not, are believers in the truth that "mind makes men giants," and they are learning, each in his or her own way, that knowledge must be purchased dearly and enhanced constantly. They have learned that there is joy in work well directed and that the effort for success is always worth making.

Their example should be a stimulus to every person who seeks to carve out position, power and wealth for himself, to reach the high goal that the apathetic may deem unattainable. All this calls for work, but it is the salt that savors life for the man who wishes to succeed.

This book is written for the purpose of lending

to the ambitious men and women of our land inspiration and hope. If the reader will visit any night school or get into touch with university extension or a good correspondence school, he will see, in the first instance, enough to give him resolution, and in the second a stimulus to his or her will power. What others can do, you can do. Through the mind you can prepare yourself for anything and through the will accomplish it. I have treated of work in this chapter because work is a subject that is much misunderstood and we should have the right conception of it and learn to look upon it as the means of releasing all our pent-in powers. The following chapter will cover the point of Attention, which is the secret of success in any form of work that may be undertaken and the source of solution for the problems presented by work. The student "learns to learn" and thus acquires knowledge easily. Learning is difficult only to those who fancy that it is difficult. The successful man is a student all the way through. He is going to school every day and the game becomes so fascinating to him that his only danger is in playing it too long and too persistently. No one is too old to begin to learn, and the time to begin is always now.

VI

THE VALUE OF ATTENTION

A CASE was on trial in one of the upper courts. The issue was between the state and a public utility corporation. Two years before, at the first trial, the case had gone against the corporation. The State's Attorney was questioning a witness and after the latter had made several replies, all to one point, the State's Attorney said: "Don't you know that you are testifying exactly opposite to the testimony you gave in this case two years ago?"

"No," replied the witness. "I am giving my testimony in the same way."

"Listen," said the State's Attorney. "This is what you said on the stand two years ago," and the Attorney then recited what he declared to be the testimony of the witness at that time. "Isn't that what you said?"

"Not at all," said the witness. "I never said anything like that."

"Very well," said the State's Attorney, and turning to the trial judge, "I call for the stenographic report of the testimony of this witness at the first trial."

The testimony in question having been found, the State's Attorney asked the permission of the court to read it. This given, the Attorney read the testimony, with the result that it was found that he was not only right in his assertion but that he had repeated it from memory almost verbatim. The witness was discredited and proved to be totally unready to give any reason why he had changed his statement.

A friend some months later, during a friendly chat with the State's Attorney at his club, brought up the matter, saying that he had never witnessed a more remarkable demonstration of a perfect memory. He asked how the Attorney had succeeded in remembering so nearly, word for word, what the witness had testified to two years before, remarking that perhaps he had recently read the testimony and thus refreshed his mind.

"No," said the Attorney, "I pay attention to what witnesses say, especially what is said by key witnesses. I had my mind trained early in life to give close attention to everything that comes within sight or hearing." Pressed on the subject, he said: "When I was a lad, not being strong or husky, I had a private tutor; that is to say, I had a teacher who had just a few pupils to whom he gave private training. This teacher was Scotch, a learned man, but exceedingly prac-

tical and with his own notions of education. I think that whatever success I have had in life I owe to him.

"One of the hobbies of this teacher was to train the attention. When I first went to him I was taken out with several boys for a walk. After we returned to the school the teacher asked us to write out a list of all the objects we noticed while walking. I think I had five objects in my list, something like a horse and buggy, a house, a tree, Meyer's grocery store and the city park. Several of the other boys, being new to this game, were in the same case with myself. The teacher took up my list and began to ask me questions. The horse and buggy—what kind of a horse? What kind of buggy? I knew a lot about horses and buggies before I got through—color, age, gait and prominent features, such as harness, tail, mane, legs and so on. Was the buggy a side-bar, a phaeton, a single-seater, old or new, hood up or down, varnished or dull, yellow or black or red, clean or muddy?—and so on. Then as to the house—how many stories high, how many windows and doors, what color of paint if wood or kind of brick if it were a brick house, how far did it set back from the street, or was it close to the walk, and what steps, if any, what kind of roof, foundation and depth and width, and all

that? So with each of the other questions until I was nearly exhausted, saying: 'I don't remember.' 'I cannot tell,' and in general confessing my inability to notice things. 'Very well,' said the teacher, 'we shall all take another walk this day week and then we shall all make up another list.'

"It was his weekly practice to teach this form of attention, and you have no idea how interesting the study became or how our lists expanded. It became necessary to devote hours to the lists, and in the examination we would over and over be confronted with the necessity of sparing ourselves and the teacher duplications, as well as of amending what we offered. At length we arrived at the heart of the study, when we were obliged to give but one glance at the subject noticed and see everything noticeable in the one sweep of the eye—take it all in *en masse*. But after a few years of this weekly detail and practice you have no idea of the remarkable results attained by each of the boys. We learned to see everything at once, so to speak, and to charge the mind with the entire impression, as in a color photograph, the list then being set down for a few objects only, and from the impression made first on the retina of the eye, and then on the mind

and the memory. Thus we learned to repicture whatever we saw.

"The same method was carried out in the matter of recitations, of memory exercises of any kind, practice 'games,' as we called them, indulged in to bring out the effects. Thus we learned to get mass effects in which the detail was conspicuous. Trying a law case is to me the same game. I attend to all the details while never losing sight of the mass, and while remembering the whole, lose not a whit of any of the details."

"But doesn't this clutter up your mind?" he was asked. "Not at all. I don't have to rehearse things remembered, as many people do. The event, circumstance, or situation, whatever it may be, is so deeply impressed on my mind at the time as to be ineffaceably stamped on it. It's as easy to remember as not to remember; as easy to give attention as to withhold it. By concentrating the attention on everything said or done I have found that the mind will retain, of course under training, the entire picture down to the least detail."

The reader has, perhaps, played a parlor game in which he has been called upon to look at a table upon which have been placed some fifteen or twenty objects and then to write down a list

of what he saw. It is a popular memory test, and is good exercise because it calls for close and thorough concentration. To the person whose mind has been trained to attentiveness it is not at all difficult to write out a full list of all the articles so placed.

Now it is not to be supposed that one must have what is so often called "a fine mind" in order to be attentive. Attention is possible to anyone, complete, absorbed, profound attention. The trouble with most of us is that we do not give attention to the things that most concern us. The man who has "one aim" must train his attention. It is not a difficult thing to do. Ten thousand "fans" at a base ball game evidence to us the simplicity of giving attention; not one of them misses a single movement of the playing teams. Audiences at theaters and motion pictures are examples of close and incessant attention, witnessed to by the spontaneous bursts of applause at a climaxing moment.

The man who never pays attention to anything is impossible to find. Each individual has a particular center of attention, a predominating point of interest about which all his fancy plays and upon which he concentrates all his powers of attention when it calls for indulgence or activity of mind. But the man who pays attention to every-

thing is seldom found. When found, you will discover that he is a source of power, no matter what may be his sphere.

One of the best newspaper reporters I ever knew, in explaining to me the remarkable power he possessed for concentration and accurate reporting, said that when he was a boy he was asked by his mother, whenever he returned from school, from church, or from a party, what it was that the teacher or the preacher said that day, or what it was the girls and boys wore and did at the party. "The women of the neighborhood later on," he said, "used to have me go to weddings so that I might tell them afterwards, gathered at my home, everything that happened within and without the church, from the gathering of the first crowds down to the exit of the last carriage—music, flowers, the services in full, what everyone wore and how everyone looked. It was a natural step from this boyish specialty into newspaper life, and once there to immediate promotion, for writing just what happened wherever I was sent, and the ability to make a column and a half of it as easily as a stickful."

Have you ever been present when the head of a business corporation was studying a plan of some business operation brought before him? If so you will have received a fine example of pro-

found attention. A gentleman who had plans drawn for an important railroad cutout which was to benefit a number of local towns laid his blue prints before the president of the railway. In speaking of the interview, I heard him say: "In all my life I never saw a more remarkable exhibition of profound attention." Naming the president, he went on to say: "He just concentrated on those blue prints. Spreading them out before him, holding down the edges with paper weights, ink wells and the like, he cupped his chin in the palm of his right hand, elbow on desk, adjusted his glasses and absorbed every line and figure placed before him. He held this attitude for at least five minutes without flickering an eyelid. Then he sat back in his chair and said: 'This looks all right; I'll refer it to the engineering department; get its report upon it and send word to you when a decision has been reached.' "

Is not this the story of the form of treatment accorded by executives in important and responsible positions wherever you find them?

A story is told of General Grant which bears on the subject. The Union forces had won a great victory and a newspaper correspondent, learning of Grant's whereabouts and seeking for an expression of his views, found him on the banks of a stream smoking a cigar and fishing. "Gen-

eral," the correspondent gasped, jumping from his horse, "the battle is won." "Yes?" said Grant lazily. "You're late. That battle was won a week ago." Grant was a man who was patient in detail, a man capable of intense and profound attention to the subject in hand. He had planned this battle, laid out every detail of it, sufficiently in advance to prepare for execution at all points, and arrangements having been effected, dismissed the subject from his mind and went away for a day to enjoy the pleasure of fishing.

The successful man is the man who pays close attention to everything he sees, hears or does. He has developed the power of intense mental absorption. He "notices" everything at a glance. Nothing can be successfully concealed from him. The average man seldom pays attention to what he sees, does or hears. His mind isn't *all there* on anything. The consequence is that his powers of observation are lessened to the very degree to which he fails to focus his attention.

Nearly everyone likes to play cards. Almost any game is interesting, but there are good and poor card-players and there are supremely clever card-players. They do not seem to be paying very much attention to their hands or to their opponents, but, as many of us have learned, noth-

ing escapes their all-inclusive vision, and no game is played the particulars of which they cannot fully repeat.

Is the faculty of attention a gift, such as the power to write poetry, paint pictures or compose an opera? Not at all! It is a power inherent in everyone. The difference comes in its use. Used properly nothing escapes it, large or small. A good foreman or superintendent learns to include in one glance all the workers and all the work. You have met men and women who are uncommonly observant, whose capacity for seeing many things at a glance is amazing. In relating an incident it is surprising to hear the amount of detail they bring in, some of it most important. They have learned to give attention.

All learning, all acquisition of knowledge, is primarily a matter of attention. In childhood we give close attention to our own conceptions. "The absorption of a child," a phrase often heard, is descriptive of the close attention given by a child to the prepossession of the moment. Frequently parents are amazed to hear a child repeat something one or the other has said. The child had been paying attention although not seeming to do so.

As we develop we find it necessary to practice giving attention to many things that do not na-

tively attract us. If at school we have cultivated the habit of giving attention we find it is rather interesting than fatiguing. It is the one who does not give attention who finds time hanging heavily on his hands. But if we have not learned to be attentive at school we need not despair of acquiring the art—for it is an art, and easily capable of acquisition.

If it is the reader's desire to achieve gigantic growth through the mind, he must soon realize one important necessity, and that is, attention. Our attention limits or expands our world. Whatever we acquire mentally depends upon it. If you wish to succeed, you have undoubtedly the "one aim" that is necessary. If this is in labor that is natural and pleasant to perform, attention is simply a matter of an expansion of interest, an effort to acquire more knowledge.

If a young man is inclined to become an actor everything concerning the stage is of interest to him. He gives attention to plays, new and old, actors and actresses of to-day or a half century ago, to every part of stage experience. Similarly, if he is interested in the ministry, it is not labor, but a delight to read the Bible, to attend church services and listen to sermons, and to study worship in all its phases. The young man who wants to be a financier studies the markets and the stock

list. The embryonic electrician studies electrical machinery and reads textbooks on electrical subjects. Thus it is all along the line of ambition and endeavor. Every student should know, every beginner should understand, that all the learning there is in the minds of men is open to his own mind—it is all a matter of expanding the mind to take it in. And the secret of gaining a huge mental grasp is in the incessant practice of attention.

Is it not pleasant to meet a person who looks into your eye with what you suddenly detect to be a penetrating gaze? Such a person seems to be seeing into the very depths of your being, taking you all in quietly but surely, listening to every word you say. Instinctively you feel that it is advisable to speak succinctly and pointedly. The very attention paid to your words incites a carefulness of utterance on your part, at the same time that it assures you a place of interest in the person's mind. That person knows your name, having caught it perfectly at the introduction; quickly learns additional identifying facts about you; and leaves you assured of a perfect remembrance when you meet him again. Men who live in the open, farmers, hunters, trappers, hikers, hoboes even, generally have this steady gaze in meeting and talking with friend or stranger. It is noticeable particularly among men of the West

and Southwest. The people of these sections are capable of intense attention when it is required. They are, as a rule, good listeners, and those who have lived among them will tell you that even when they are chaffing and apparently off guard, nothing said or done, no slightest inflection or movement, escapes their attention.

The person who gives full attention to all that is going on about him and who is capable especially of concentration on the work he has to do, never has a vague or confused mind—he thinks straightly. Attention shows clearness, vividness or distinctness of the mental content. To attend to a thing is to be alive to it. The greater the attention the wider the sense of awareness. Men who "gobble up" information are men who have learned to focus the attention powerfully. To respond to the attention is to disregard everything but the matter under scrutiny and to expect more from that than from anything else. It is an absorption of everything in progress and an alert sense of what is yet to come. No employee is so well regarded as the one who is alert in attention. Attention is one of the most important secrets of success. There is no person who is not complimented by receiving attention. To be a good listener is as good a social asset as a man or woman may claim to possess.

Arthur Brisbane, in an article on the subject of "Girls Who Marry," declared that men always flock to the side of the girl who is a good listener. The good listener gives close attention to the person talking to him, and profits by the study of the individual who is unconsciously exposing all sides of his nature in his conversation. The most effective formula for studying human nature is to set people talking and then listen and make mental notes on the basis of what they say and how they say it.

By practicing attention we learn to moderate our own language, to avoid controversy, to gain confidence in ourselves, to free ourselves of mannerisms, errors of speech and action, and whatever faults we may have, for we are enabled both to see the detriment that these work in others and at the same time to model ourselves on the form of the best minds we have the good fortune to meet. In giving attention to the words said and the things done by others we "pick up" the particular things that we ourselves are in need of. Attention is of supreme value wherever bestowed.

To the man determined to rise to the heights, nothing is of greater importance than to cultivate and develop the faculty of attention. In the beginning it means the acquisition of that celerity in movement characterized by "no waste motion."

Every unnecessary movement is eliminated. Close attention to any art means getting to the center of its principle, and once there, all extraneous or adventitious movement is done away with. Thus, in the study of any specific line of work, the man who pays close attention to its operations quickly gets down to "first principles," learns to see into the heart of every problem and masters its secrets quickly.

It is a well-known fact that the specialist in any line, by studying one thing alone, draws from it the universal principles under which all movement takes place. The man who runs a corner grocery store and masters all its details acquires fully not only the practice but the underlying theories of the business involved, and is capable of undertaking the direction of business in any of its branches.

With the man who pays attention to what he is doing, therefore, everything collaterally involved receives the full force of his attention also. It is this kind of man who inevitably comes to the front. He is always prepared for the next step upward because he has been giving his attention to the full development of whatever his work produces.

Three men were under consideration for an important executive position in a large corpora-

tion. One was a man who had experience in accounting and on the road, an employee of twenty-five years' standing. Another, slightly older, and likewise an employee of long experience with the house, had a complete knowledge of office system and of accounting as well. The third was a young man of thirty, who had been in the employ of the corporation for but six years. His experience was not to be compared with that of the two older men. He was the private secretary to the president, quick-witted, alert and well-informed on every phase of the business through close application to a study of all departments. The decision was to be made by the president. The latter, who had been out of the city, arrived unexpectedly and called on his secretary for the most important matters on the desk. The secretary, who had informed himself of the moment of the president's return, had gone through all the reports, had selected the three most important files of the many that needed the president's attention and produced them instantly. "All here ready for you, sir," he said, placing them on the official's desk. They were complete in every detail, and supplemented by personal information called for by the president. Before the president left the office that day the young man received the decision which advanced him

over those who were older and of longer experience. His alertness, his readiness and his power of anticipation had won him the appointment.

With your mind trained to give undivided attention to a theme, one hour's work will be more productive for your advancement in knowledge than a day's work would be where the mind is flitting hither and thither, keeping a general course perhaps but the path of whose operation is like that of a small boy in the snow who has run here and there as his fancy directed him, getting home at last but after many wanderings from the direct line of progress.

All psychologists stress the necessity of attention. It reduces effort. It carries the mind forward in leaps and bounds where the inattentive mind flags and falters. By starting with work to which the mind is completely reconciled, the individual will find that it is a sheer delight to concentrate the attention upon the prosecution of any part of that work. This is the man who can always explain the nature of his work and where it leads. He is cultivating a work consciousness that will always stand him in hand, and is learning a system by which he can pass others just as the trained runner passes the amateur who knows nothing of gait or breathing. He has the work habit, systematically organized, intelligently di-

rected, and has mastered the secret of success in anything he undertakes.

All doors open to the man who pays attention; all acquaintances respect him; and all employers admire him and help him forward. Mastering detail is simply a matter of giving that attention to the little things which insures success in the great things. There is no strain in the act of giving attention. There should be none. It is simply a matter of focusing the whole mind on the particular subject of its thought. To do less is to invite strain. The "one pointed" man is what the ancient Hindus considered the true yogi. The Great Nazarene spoke of this excellence when he recommended that we have "an eye single." Mind makes giants of those who learn to use the full mind by the practice of instant and complete attention.

There is an old story of a country lawyer who wanted to hire an office boy with a view to training him eventually for the law. He advertised for a boy and a great many boys applied, as a position in his office was highly desirable. The old lawyer spent two days examining the boys on the merits of a supposititious law case. "A man," he said, "was annoyed every night by a lot of cats that gathered on the roof of a barn about one hundred feet away from his bedroom.

Often the noise of the cats was so disturbing that he could not sleep. One moonlight night, being aggravated by the persistent clamor and vociferation of the cats, he arose from his bed, took up his shotgun and fired at the figure of a big cat standing out on the ridge of the roof. Then he went to bed, but was soon awakened by a fire. The wadding of the shotgun, aflame from the charge of gunpowder, had settled on the roof, which, being inflammable, caught fire and the fire spread until the whole barn was burned to the ground. The neighbor who owned the barn brought suit against the man who fired the shotgun and claimed damages for the full cost of the barn, machinery stored in it, hay, wagons and horses, all of which had been destroyed in the fire. The defendant set up a claim of nuisance because of the nightly prowlers and said that he had shot to preserve the peace of the neighborhood. Now what do you think of the case?" Boy after boy was tried out. Some asked one question, some another. Many said dully: "I doan know."

Finally one boy, red-haired, freckle-faced, with bare feet, a torn shirt and one tooth missing, who had never taken his eye off the lawyer during the recital, asked at the close of the account: "Did he hit the cat?"

"What is your name?" asked the lawyer.

"Jimmy O'Day."

"Well, Jimmy, you're hired. Now never be confused by the details of a proposition. Always keep your eye on the cat."

VII

FREEDOM FROM FEAR

Our doubts are traitors all,
Making us miss the good we might attain
By fearing to attempt.

—SHAKESPEARE.

"I EXPECT this time next year," said Jones, and as he uttered the word he rapped the table with his knuckles, "to be getting a salary of ten thousand dollars a year."

"Yes," said his friend, "but why do you rap the table?"

"Knocking wood? Why that's to take the bad luck out of saying it," Jones explained.

"Does saying it make you afraid?"

"Well, a man never knows what's going to happen."

Do you ever knock wood when you are making a statement? If so you are confessing to a secret fear. Jones would have done much better to have made his statement quietly and positively, for then he would be giving all his mental strength to the affirmative of the proposition. "This time next year I *shall* be making a salary of ten thou-

sand dollars a year," is the way he should have put it, and this would have carried the sense of conviction to his own mind and that of his friend.

Observe the number of people—yourself among them—who begin a sentence with the words "I'm afraid." How often you hear them! You say, "I'm afraid I can't do that"; or "I'm afraid to undertake it"; or "I'm afraid it won't last"; and so on through a long category. One should drop the words "I'm afraid" from his vocabulary. The only thing to be afraid of is being afraid.

Fear, man's greatest enemy, has always menaced what is best in human life and endeavor. It casts the shadow of evil forebodings in the way of all achievement. It saps our abilities, weakens our potentialities and robs us of happiness. Man's consciousness is depressed by it until it murders his very soul.

All of us come into the world under the shadow of fear. It is deeply embedded in the individual mind because it is deeply embedded in the past. How far it runs from the individual mind into the past we cannot tell; it is a large part of our race inheritance. It comes up from the cave and the jungle, from the swamp and brake and fen; from the struggle against fierce and malevolent surroundings that are a part of the million

years adventure of the human race from savagery to civilization. It survives from the period when nature was red in tooth and claw.

Everywhere we see men and women of unusual ability, even of power and genius, thrust back into inferior positions, into lives of mediocrity, because of their inability to cope with fear. Again and again, in the individual life fear has proved to be the blight which nips the bud of achievement and prevents its fruition.

No one is untouched by this contagion. No place of business, no home, no institution, is left unharmed by this subtle and devastating force. Our doubts and hesitations ride us like nightmares. So great is the paralyzing effect of fear that when an individual is caught under its oppression he is unable to think clearly, to reason soundly or to judge accurately.

Children even in the prenatal stage are subjected to the blight of fear. It is implanted in their consciousness; it is fed to them in their milk; and it is passed from generation to generation by parents who themselves have struggled in its fog throughout their lives.

Seldom is a man able to enjoy the functioning of a balanced mind in a balanced body because of fear rising from the subconscious and submerging the conscious mind. If you look into

your own life you will see how much fear has ruled you—and your experience is that of every man. As a child you were afraid to go to bed alone, to be put in a dark or dimly-lighted room, and to be set apart from the family circle. If, to perform some errand, you were sent out into the darkness and along an obscure road, how fear dogged your steps! Imagination, under the goad of fear, transformed every shadow into something that might spring out and hurt you. When you started to school it was fear that was used to instill into you respect for rule and order. You became afraid of the teachers, of the principal, and the shadow of the board of education loomed over you as a menacing force of which the passing policeman was somehow the executioner.

A teacher of a kindergarten once related to me that she had in one of her classes a boy of five or six years of age, who invariably, as she passed him, either cringed or held up his hands as if to ward off a blow. As she could not reassure him or gain his confidence she sent for his parents. "Oh, yes," the mother said when the situation was explained to her, "I told him that he must mind you for if he didn't you would beat him."

In a youth fears take other and more subtle forms. He is afraid of his school fellows, afraid

of browbeating or being licked by a bully, afraid of his own tendencies, afraid of girls, and, if of a religious temperament, afraid of God. To cover up his fears he assumes an extravagant boldness and even to his most intimate companions is reticent about his real feelings. His ignorance of life is so colossal and his ignorance of self so boundless that he suffers incredible inner torments.

And all this nebulous, accumulated fear crystallizes in the adult experience. The mother is afraid for her children, for her husband, for her home. The husband is afraid of his employer, his boss and his work fellows. He is afraid he will lose his job or come under disfavor. Together, their fears are innumerable—fire, illness, accident, the supercilious glances of neighbors, poverty, the almshouse and death.

Fear closes the capillary cells and impedes circulation. It contracts the blood vessels and chills the blood current. It paralyzes the heart, stops digestive functioning, shakes the body and inhibits articulate speech.

In his book, *The Unknown,* Camille Flammarion, relating incidents descriptive of the physiological effects of fear, says: "The experiment performed in the last century in England on a man condemned to death is well known. The subject

of the experiment was fastened securely to a table with strong straps, his eyes were bandaged and he was then told that he was to be bled from the neck until every drop of his blood had been drained. After this an insignificant puncture was made in his skin with the point of a needle, and a syphon arranged near his head in such manner as to allow a stream of water to flow over his neck and fall with a slight sound into a basin placed on the floor. At the end of six minutes the condemned man, believing that he had lost at least seven or eight quarts of blood, died of terror."

In Paris, one is shown the cell in which the unfortunate French queen, Marie Antoinette, crouched and trembled under the appalling sounds of the street mobs of the French Revolution, while her beautiful golden hair turned white in a night. In one of the recently-issued scientific journals an account is given of a New Yorker named Maloney, who, traveling from Fairbanks, Alaska, to a distant village, strayed from the dog trail only a slight distance, yet sufficiently to cause him to believe that he was lost. During the night the wolves howled about him continuously, the snow fell heavily, and when, in the morning he was discovered by a pack train his hair had become entirely white.

These are terrible instances, yet they but confirm what every individual has at some time or another felt subjectively, causing him to become momentarily panic stricken.

Every physician knows how terrible and far-reaching are the fears engendered by an epidemic. This fear often creates the symptoms of actual disease and large numbers of persons become ill when they have not even been exposed to contagion or infection. In 1888, in St. Petersburg, Florida, the plague of yellow fever broke out but its spread was confined to a small group of people. However, terrifying reports went out and thousands of people, not at all exposed to the fever, died of its symptoms through their own fear of it. The influenza epidemic after the war presented thousands of examples of the effects of fear. To minds receptive to the thought, a hysterical fear fastened itself and notwithstanding elaborate precautions and preventive measures victims fell on every side.

There is a story that has often been told of the visitation of a plague in India. An Indian yogi sitting beneath a tree perceived the cloudy figure of the Plague passing before him and called out:

"Brother, whither goest thou?"

"I go to Benares," the vision replied, "where I shall slay five thousand souls."

Some months later, sitting beneath the same tree in mystic contemplation the yogi perceived the Plague on its return and cried out:

"How many people hast thou slain?"

"There are fifty thousand dead."

"But you said you would slay but five thousand?"

"Five thousand is all that I did slay. The remainder were slain by Fear."

All actors and public speakers are familiar with the terrible clutches and numbing effects of stage fright. There came to my office once a professional European singer. He had a wonderful voice and the best of training. Great things were expected of him, but on the night of his first concert he made a disastrous failure through sheer fright. He could not control his voice and collapsed. I discovered to him the source of his fear, and aided him in building up a solid self-confidence. The next time he made his appearance he scored a triumph, and declared to me later that he had never in all his life sung so well or with such feeling and power.

But it is not bodily fear against which the candidate for success has to guard. It is an insidious moral fear arising from the depths of his subjective mind which has been steeped in frights of all kinds. This has sapped his innate powers

and destroyed his self-belief. It is born of ignorance and an assumption of supposed subtle forces arrayed against him to eat him up, as the goblins of the childish imagination might do. One would not look for fear among business men and yet every business man has his fears to reckon with. His courage surmounts these through experience, a certain element of daring is produced thereby, and at last there is an utter fearlessness through surety of his own deserts, confidence in the character of the thing he is selling and a strong moral consciousness produced by the technique of his trade. But if one will observe the great number of small dealers and "little" business men, he will come to see that each has set up for himself a great mass of limitations which he confidently believes he can never overcome, and that is the reason he is a small business man. Competitors of larger vision and more self-confidence have branched out and so expanded in business power that the volume of their business has invariably outrun their resources; and then their resources have caught up because of their courage in their own financing.

How is it with the workers? The thinking workman who has vision is able to see his fellows in the clutches of overwhelming fears. Men in

uncongenial employments are afraid to give up their jobs to secure the right opportunities for their individual talents. Men in routine situations are afraid to exercise imagination and originality. Those who possess ideas, and could make useful suggestions to the firms that employ them, are often dumb in a timidity that does not permit them to open their mouths. Often they will for years cherish a plan which, offered in its first enthusiasm, would have been gladly received, and which eventually causes an inconsolable heartburning because someone else evolves it.

It is quite true that the discipline of employing firms and corporations is sometimes such as to squelch the aspiring person who offers a timely and profitable suggestion. The man who is in charge of a department is often a martinet who knows his own job and nothing else and is intolerant of suggestion. But there is always a way through the United States mail to reach the men who are vitally interested in the business, and the worker who has a suggestion to make may be certain of not being "fired" if he so words it as to express his interest in the welfare of the house. Such a man need not be subject to timidity or fear. If he is capable of originating ideas he is certain to find a place where they are in demand.

There comes a time in the life of every thinking

person when the tendency to fear must be met and overcome. We are beginning to see a little deeper into some of the secret springs of existence, and, as new discoveries are made by psychologists and our own insight is perfected, we come to realize the danger to the peace, happiness and success of the individual in this fear habit.

Fear springs from ignorance of the facts in the case. The savage was afraid of lightning and the storm, of the sea and the mountain, of the sun and the moon and the stars above. As we grow in knowledge fear diminishes. We no longer fear the dark, for it is not an embodied personality to us, full of concealed horrors; we recognize it merely as the absence of light. Time was when it was full of ghosts and demons ready to spring upon us and rend us.

We have commanded the lightning, converted electricity into a faithful servant, and lighten up our darkness with the piercing electric rays of lamps or torches. The lamps of the automobile scatter the powers of darkness and light up a beautiful pathway through the gloomiest forests. Advances in hygienic achievement rid us of fear of epidemics. Democracy has liberated man from fear of unjust and undeserved punishments. Civil rights have driven away all the ghouls of

persecution and oppression. Freedom of speech and worship, the constant spread of knowledge, the searchlight into popular wrongs by the daily press—all these have helped to banish countless hosts of fear. And yet, the number remaining is so great that fear still stands over against us in monstrous shadowings. The truth is that we are learning to look from effect to cause. We no longer tremble before effects, but search out the causes that produce them.

All of these thoughts are given out freely to one class of workers who have suffered and still suffer much from fear. That is, the class known as salesmen. Every large firm, nowadays, employing salesmen, has introduced psychology into its operations, and has formed schools for sales instruction. This is true especially of insurance companies, mercantile organizations, bond houses, and institutions that require individual salesmanship in the promotion of distribution.

In every school of salesmanship the neophyte is first steadily taught to rid himself of fear. These are brave young men who apply for sales positions. They make good soldiers, and in the ordinary walks of life believe themselves to be entirely fearless. But give them an article to sell and turn them loose on the world for a market, and what happens? Almost to a man they

develop inhibitions because of private fears. "Shall I call here and see whom I can sell?" they ask themselves as they start out. And then one by one their varied and particular fears come into play, subtly, of course—disguised as good sense, sound judgment, wise counseling. Every possible place of call becomes enveloped with difficulties which make effort appear to be futile.

Given the will finally to overcome these negative suggestions, the salesman enters the office or shop of his prospect and makes an approach for the purpose of repeating his well-learned selling talk. Fear shakes his legs, puts a damper on his fires and knots in his speech. If he does not become tongue-tied altogether, he at least feels that he is more or less maudlin or incoherent. When he makes his approach his lips are dry, his words will not issue and he is conscious of the fact that he never appeared so badly in the eye of a human being. Naturally he does not make a sale and he goes out much as if a whip had been applied to him. This may be a naturally brave man; but what has happened to him? He has found that he is saturated with all kinds of fear. Whether he really has "sand" or not is now determined by his persistence. If he persists he is on his way to success. If he quits he is through and has not even the consola-

tion of a decent self-respect left to reflect upon.

Nothing shows the penetration of the fear consciousness quite so much as a practical training in salesmanship. Sometimes years pass before the salesman has learned to overcome fear; again, he may never overcome it. Recently one of the great insurance companies gave a prize to the man who had for a year excelled all other salesmen in writing insurance. That man's history as published in the press disclosed the fact that he had been in this country only thirteen years. Notwithstanding his limited knowledge of English and his alien inhibitions, he had vision and courage. He argued to himself that it was no more difficult to sell insurance to a millionaire than to a man with an income of a thousand dollars a year, and the bigger the prospects were the better he liked them. He overcame all fears as to his own shortcomings by the very fact that he had no pretensions. But his main equipment was his belief in insurance as a wise form of financial providence. Filled with this confidence in the thing he was selling, and inspired with the belief that the greater a man was the sooner he would see the essence of the insurance principle, and the easier it would be to explain to him the laws of its operation, he quite naturally sought the business of important men, and they, recog-

nizing his own grasp of the subject, were in turn influenced by his optimism and enthusiasm.

The average salesman will not approach a millionaire prospect. Why? Fear. But what is the nature of his fear? Ah, could this be explained we should know vastly more than we do about the fear complex. A sense of inferiority, perhaps; an unfamiliarity with the simplicity of great minds; a misconception of the difference in relations between the man who is only working for a possible commission and the man who has a supposed superhuman sagacity. Whatever the reasons, there is one prime reason, and that is fear.

To know the things of which we are afraid; to know the effect of thought; to understand somewhat the laws of human relations; and above all, to throw a searchlight into the depths of one's own being and find that Something which makes each of us a man, and call to it for assistance and rely upon its counselings—these will destroy fear. In the chapter on "The Superconscious Mind" will be discussed some of these resources within ourselves. At present it is sufficient to say to the student of success that he must reason it out with himself and resolutely set himself against every fear thought.

To this end it is advisable to omit from one's

speech every word that indicates a negative or a fear thought. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." It will never do to harbor fear or suspicion, and the sooner we cast these aside the better it will be for us. Fear is not a lack of physical courage. Your veriest hero will tremble before the girl with whom he has fallen in love or the man whom he highly esteems.

Fear is innate, the heritage of generations and the fruit of myriads of unwise and regrettable suggestions from those who trained us, from environment and from experience. Therefore, there is no shame in confessing it to ourselves or in laying bare to our most penetrating observation the springs of our being. What we need most of all is to get at the sources of fear and by reasoning annihilate it. The word of fear should never be spoken. Why? Because the subconscious mind takes it up and treasures it with all its other fear inheritances. Fear should be replaced by belief in our own powers.

Let us remember the words of Emerson: "No kernel of nourishing corn can come to any man save through that particular plot of ground which the Almighty has given him to till." After all, each of us has his talent, his quality as a man,

and whatever that may be it can be increased. Whatever it is, let us settle down upon it and develop our best within its confines. Let us not be imitators; let the true self within us be brought out and given air, sunshine and encouragement. Be individual within your own boundaries of individuality and universal outside of them.

There is a sales story which throws a certain aspect on the fear question which will interest all of those engaged in selling. The story is of a salesman who, against all rules as to the display of personality and individuality, adopted a rather questionable system in which he completely sank his own identity. Whenever called upon to make a sale to an important personage he went through this practice: He sought quiet and solitude, and there, relaxed, allowed his imagination to picture himself as having passed away. Then he pictured the discovery of his body, the grief and surprise of his friends and relatives, the preparations for his funeral, the obsequies at the church, the pastor's summary of his life and character, the trip to the cemetery and the interment at the grave. He allowed himself in fancy to hear the thuds of the shoveled earth upon his coffin and finally to agree with himself that he was now entirely removed from earth. Then he prepared to go out and meet his prospect. Bodiless, as it were, de-

void of any personality, a voice merely, he made his approach and, placing before the prospect the article to be sold, concentrated on the merits of that article in such a manner as to focus the prospect's attention on the article alone, his own personality being completely effaced. His purpose was to be the voice of the thing he was selling and to so withdraw any human distraction from the power of his argument and the appeal of his selling object as to *become* the object, with a vocalization of its own, influencing itself upon the mind of the man to be sold.

Whatever merit there may be to a method of this sort, there is one thing to be said for it, and that is that the system procured at least the burial of all fear or promptings of fear. Fear had no part in the presentation and as a consequence the salesman was invariably successful, although his method is questionable. To think one's self dead and buried is a first rate plan to induce the eventuality.

A man who was at the forefront of a sales organization once told me the following story: Captivated by the insight and penetration of a lecturer on psychology who had on several occasions addressed his sales class, the manager, believing the lecturer would make a star sales-

man, succeeded in employing him. The psychologist, after familiarizing himself with the details of the business, started out to make sales. Weeks passed but no results were produced. Day after day the psychologist reported to the sales manager and received advice from him as to the various points brought up by sales contacts with suggestions as to the practical way of meeting them. The manager soon perceived that however much the psychologist knew the theory of salesmanship he knew very little about its practice. The psychologist, in the grasp of a greater earning power, labored earnestly to make a success. There was no question of his interest, his sincerity or the diligence of his application. At length, the sales manager having waited patiently for the arrival of the moment, the psychologist asked the sales manager how it came to pass that men of no particular education, men who stumbled in their speech and failed to cover the scope and range of their subject, could make sales while he, who was filled with enthusiasm over his work and possessed the ability to make himself clear to the last syllable of his meaning, yet failed to effect a sale.

"Do you want to know what is the matter with you?" asked the manager.

"I certainly do," said the psychologist.

"Well, it's a very simple matter—you are full of fear."

"Why," said the psychologist, "what am I afraid of?"

"Yourself." Then the sales manager went on to show where fear came into play in the matter of the teacher's approach and presentation: "You don't understand one very important essential. You have the ability to present your proposition, but you cannot close your sale, and the reason you cannot close is that you hesitate at the right moment and are too polite and too well-educated, too considerate of the feelings of your prospect, too delicate in your apprehensions to follow up with the imperative demand for a contract. You are of the opinion that if you present your proposition clearly the prospect will buy, and you lack the nerve to go further and do the closing that is necessary. These uneducated salesmen that you refer to may be very lame in making their presentation but they are very quick to see the moment when it becomes necessary to put the prospect through the detail of signing up. You are satisfied to sell yourself but you cannot sell your goods. The reason is that you are afraid to face the critical moment; to make the plunge at the prospect when the pros-

pect is mentally sold. You aren't a salesman yet; you are an order-taker; and we do not want men to be order-takers—we can hire those at very reasonable terms. Now you think this over and get rid of the notion that you can sell a prospect by talking to him eloquently; get rid of whatever fear you have of putting the sale up to his immediate decision and put your mind on selling rather than teaching and we'll have another good salesman." The psychologist did make a salesman eventually, but it was only after he had nerved himself to actual sales-making that he caught the full import of the detail and thereafter he was not so much a talker as he was a seller.

We are all salesmen—business men of whatever kind or nature, clergymen, college presidents, lecturers, singers, actors, painters, authors, inventors—no matter who the person may be or what he is doing, he has to sell the thing he furnishes. The minister in the pulpit has to sell religion; the college president, education; the inventor, his device; the worker or the man of talent, his services.

John H. Patterson, the president of the National Cash Register Company, of Dayton, Ohio, attended a banquet of the local Rotary Club. Each member of the club, when called upon by the chairman, was asked to give his name, his

address, his business and to answer the question: "What would you do if you had it to do all over again?" When Mr. Patterson arose at call he announced his name, his address, and his business, and in answer to the main question he replied: "I would pick out something easier to sell." Now the point of this remark, for he sat down when he made it, was clear to his auditors though it may not be immediately so to the reader.

The National Cash Register factory is one of the most noted in the United States. Starting under the direction of Mr. Patterson, it has been for many years a "model" factory. It employs a large number of men, covers a great acreage of ground, and is the most important industry in Dayton. It was one of the first factories to take up welfare work and to interest itself in bettering the social conditions of workmen. People came from all over the world to study this factory and the way it was operated. Some of the most prominent men of the country are graduates of this institution. Thus, when Mr. Patterson gave his answer to the question, "What would you do if you had to do it all over again?" he said never a word about manufacturing, about industrial problems, shop problems or business problems, but went to the heart of his subject. He said he

would get hold of something that was easier to sell. He rested his entire business experience on the basis of salesmanship.

In the overcoming of fear the student of success, the man who would become a giant by using his mind, and who reaches the point where he has to influence others, will do well to depart in his thought from the particular to the universal. In other words, if he has mastered the operation of his subconscious mind, he should remember that every other man has also a subconscious mind, and that this mind acts also under suggestion. Let him realize that his business is to handle the subjective minds of the people whom he would influence and that for this task he must have his own subjective mind in complete control.

Sales are effected, as conversions are made, through suggestion. The perfect salesman is the man who understands the value of constant suggestion, the building up of his story in the mind of his prospective customer, by careful, subtle suggestions on the point of desirability. He should follow the method of the hypnotist who advises the patient of the action necessary through constant suggestion. The prospect should not be hypnotized, naturally, but the salesman's approach, presentation and closing should all be characterized by convincing suggestions,

carefully studied in their effect and made at such periods of timeliness as his study of the case determines psychologically. Thus fear is dispelled through the consciousness of hidden mastery and the mind is made to triumph. The subtle suggestions of a good salesman, made at the opportune moment will produce a result that is especially desirable, that of the individual addressed selling himself. This result is produced through mental influence, directed intelligently and forcefully as a skilled operator directs any force.

Fear is a phantom of the mind. It is not real. It is a bogey. The knowing man pays no attention to it. Ignorance is its father and mother, its home and its place of refuge.

VIII

PERSONALITY AND ITS MAGNETISM

Knowest thou when Fate
Thy measure takes, or when she'll say to thee,
"I find thee worthy. Do this deed for me"?
—James Russell Lowell.

Most anybody can do business fairly well. Many men can do business very well. A few can do business superbly well. But the man who not only does his work superbly well but adds to it a last touch of personality through great zeal, patience and persistence, making it peculiar, unique, individual, distinct and unforgettable, is an artist. And this applies to all, and every field of human endeavor—managing a hotel, a bank, a factory, writing, speaking, modeling, painting. It is that last indefinable touch that counts—the last three seconds he knocks off the record, that proves the man a genius.—Elbert Hubbard.

What is this mysterious quality that is so eagerly sought by theatrical managers, motion picture directors, employers of "star" salesmen, trustees of churches and of colleges, by any and every kind of profession, calling, or industry that depends for its success in "selling" its product to the public, and which is called "personality"?

The man who is to succeed must have it. He may succeed without it, but his chances for success are immeasurably heightened if he possesses it.

The word is derived from the Greek word "persona," meaning a mask. In the Greek drama, as in all ancient dramatic productions, as in the drama of the Asiatic peoples of to-day, the mask is an indispensable accessory. Placed on the face of the actor, it indicates to the audience the nature of the character the actor portrays.

Eugene O'Neill's play, "The Great God Brown," utilizes this ancient device. In this drama the principal characters wear masks while representing changes and conflicts in character. The masks are used to picture the struggle between the inner character and the distortions which life thrusts upon it. Once the idea is established in the mind of the auditor the mask becomes a means of dramatizing the transfer of personality from one man to another. The thought made clear to moderns in viewing this ancient artifice is that the actor must be looked for as the real personality behind the artificial personality he assumes as a mask.

Among savage peoples the face was painted when they went to war, to give them a distinct

fierceness, or they wore carved faces of demons. Again, they wore the skins of the beasts they had slain when celebrating the joy of victory.

It is often said of a man that he has several personalities. There is a mystery to every man. Hamlet referred to this in rebuking Polonius for attempting to "pluck out the heart of his mystery." Most people are at sea as to their actual personality because they are one thing to one person and another to another. Oliver Wendell Holmes, in *The Autocrat of the Breakfast Table,* speaks of six persons in conversation every time two people meet. Let us say, he observes, that John and James meet and talk. Here are the personalities:

John—the real John.

John—the John that James thinks John is.

John—the John that John wants James to think he is.

And, conversely, the real James, the James that John thinks James is and the James that James wants John to think he is.

You will observe that four of these are artificial persons. After all, there are only the real John and the real James, but the masks come into play when they meet and talk with each other.

There is no word in the whole vocabulary of success terminology more stressed than "per-

sonality." All those who come in contact with the public are urged to cultivate and develop "personality." Thus we hear of the pleasing personality, the aggressive personality, the winning personality, the dominating personality, the radiant personality, and so on. It is easy to see that the concept of personality in the minds of success teachers is that of the mask, something to put on and wear in order to impress the people with whom one comes into contact.

We meet people at every point who assume a particular personality in greeting us; a suave personality to cover up, perhaps, a multitude of uncertainties, fears and anxieties; a smiling personality that hides a gnawing grief; an energetic personality that conceals laziness and indifference. And sometimes there is a sudden change from one personality to another, from the delightful to the unpleasant; from the gracious to the quarrelsome, from the conciliating to the contemptuous. After all, these "personalities" are merely a matter of moods. They reflect a passing state of mind; have no permanence.

Thus we return to the question: What is personality? The definition given in *Webster's International Dictionary* is quite diffuse, but from it I take the following: "That which con-

stitutes distinction of person; distinctive personal character; individuality."

Yet we have marked instances of "dual personalities," and we have the very common instance of suppressed personality.

A very popular play, "The Case of Becky," based on the occasionally-found mystery, the dual consciousness, related incidents in the life of a young girl whose identity was personated by Miss Frances Starr. This dual consciousness was portrayed admirably. The play gave us the study of a character that at times was lovely, beautiful and gracious and at other times impish and vicious.

Robert Louis Stevenson used this theme in a very gruesome manner in his widely-read story "Dr. Jekyll and Mr. Hyde." Here were two widely-opposed, warring personalities struggling for the possession of the soul of one man—Dr. Jekyll a man of the most admirable type, and Mr. Hyde a man of the basest qualities. They typified the angel and the devil in every man, and the story is an old one, as old as the human race, as old as the legend of Mephistopheles or the barter and sale of the soul for worldly power.

"There," said John Wesley, as he saw the hangman's procession going towards the gallows

with the convicted murderer standing in the cart, "but for the grace of God go I." There, but for the grace of God, goes every man, for who among us all has not had at some time or another, during violent emotion, murder in his heart?

There was a rather wonderful play shown a few years ago called "Mr. Pitt." A man with a small-town experience was married to a young girl who, with like experience, differed from him in that she had seen further into life. With a woman's susceptibilities she advanced mentally as she experienced a hunger for life expansion. Settled in a humdrum existence, the young wife found herself constantly yearning for a greater freedom. Life outside beckoned. She wanted to live more, to make more contacts, to have rare spiritual adventures, to enlarge her personality. She wanted emancipation. The life she led made her more and more miserable. When she discovered that she was to become a mother, all her desires and longings came down upon her in a mighty flood. Her soul rebelled against the possibility. "I must have freedom," she told her husband. "I must be free of these bonds." After her child was born she, like Nora in Ibsen's play, left her home. When Mr. Pitt discovered her departure, when he found that the little girl he married had left him forever, he was tragically moved.

"Oh," he said, "if I could only break through—if I could only break through the things I see, the things I feel."

Isn't this a common experience to all of us—this thought of breaking through, of getting our personality over to the one we love the most? Mr. Pitt had failed to express the things he really saw, the emotions he most keenly felt. He was a stranger to the one he loved. All that his wife was hungry for he possessed; but he could not "break through" his suppressed personality.

The thing that we are all trying to "put across" in business and social life, the thing that we are trying to "sell" in our workaday world, is our personality. But because most of us are handicapped by ignorance of the truth, and further bedeviled by false teaching, we are so limited in our knowledge that we have nothing to get over except a mask, an artificial standard, a false personality.

The worst mistake that anyone can make, the most dangerous thing in the world to an aspirant for success, is to deceive himself. Naturally, if we deceive ourselves we deceive others, and when, as inevitably happens, the deceit is exposed and we have to face the truth and its consequences, we find that our structure of human hope is falling about us like a house of cards.

Is it not true that all of us see big things that we can do in the world, but that we do not seem able to do them? What is the reason of this failure? It is that we do not understand our own personality and so do not succeed in "putting it over." We do not convince others because we have not convinced ourselves. We fail to accomplish big things because our vision has been limited by our own state of mind.

Nothing can do us more good than to get at the heart of this thing that we call personality. To do so we must plunge into the depths of our own being. We must get down to that bottom fact of existence which we call the soul. "In every man," says Turgenieff, "there is a Hamlet and a Don Quixote." What is the soul? "We see shapes before us and have sensations of them —that is not the soul. We have thoughts and images—things tossed by the psychic waves on the ocean of consciousness—that is not the soul. But that which tells me that these things are not the soul—why, that is the soul." What is the real man among all the characters that a man plays? That is what we must each of us study and study closely, for this real man is the true self; the self that sits at the back of consciousness and passes on all the sense perceptions that float before the

"chamber of imagery" and declares what is true and what is false.

"To believe your own thought, to believe that what is true for you in your private heart is true for all men—that is genius. Speak your latent conviction and it shall be the universal sense; for always the inmost becomes the outmost—and our first thought is rendered back to us by the trumpets of the Last Judgment. . . . A man should learn to detect and watch the gleam of light which flashes across his mind from within more than the lustre of the firmaments of bards and sages. . . . There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better for worse as his portion. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact makes much impression on him and on another none. It is not without pre-established harmony, this sculpture in the memory. The eye was placed where one ray should fall, that it might testify of that particular ray. Bravely let him speak the utmost syllable of his confession. We but half express ourselves, and are ashamed

of that divine idea which each of us represents." Thus said Emerson, in his essay on "Self-Reliance." This reveals personality to us in its truest sense.

We are to take it for granted that each of us has some individual power or talent, and that this must be nourished so that it will not only "break through" but that it will be a fountain of living water forever springing up within us. To get to know the true self within, the self that predominates all affected or artificial selves, is to discover the secret of our personality, and once we do this and come across the gold in the mother lode we shall establish a knowledge of ourselves, our meaning and our purpose that we can never otherwise gain.

So, to the student of success, there is this one important thing to say on the subject of personality. It is as old as any human lore, though we attribute it to the Delphic Oracle of the Greeks: "Man, know thyself." Polonius well phrases the truth when he says to Laertes: "To thine own self be true and it must follow as the night the day thou canst not then be false to any man." Study yourself. Find out who the "I" in you really is. Have you ever looked in the glass and asked yourself: "Who is this person I am looking at? Is this really I?" Well, it is the

outside of you. It is not really you, for the You is something invisible which uses this external form for purposes of expression. I shall take this subject up more fully in the chapter on "The Superconscious." All that is necessary to say at present is what Emerson says in the quoted lines used as a preface to these statements. Not for nothing does a thing appear to you as it does to no one else; not for nothing does one ray strike your eye that no one else sees.

There is an individuality in you that separates you as a fact from all mankind. It is your business to discover this mark of individuality within yourself and to bring it out into the sunshine of all men's regard, as your personality. The truest note in the entire scale of human conduct, as some wag has said, is *b* natural. Get at the true self within you, and work with all your might to release it. Then you shall have personality. You shall be individualized in all that you do. This is the secret of successful personality. In our lives, in our work, we express as much as we have been able to conceive of this personality. We fail to the degree that we have failed to grasp the true concept of our personality. Working as we do, rubbing shoulders with many people, we are all trying to put over a little more of our personality. But if we are unable to define it,

if we cannot lay hold of it, we shall be crawlers on the earth instead of winged entities, soaring above the multitudes toiling below. When a person discovers his personality he discovers his real self, and there unfold before him his work, his means, his health—everything that pertains to his well-being. He discovers that which influences others, warns them, attracts them, or fascinates them.

Personality in its true sense is that which fascinates because of its inherent quality of trueness to being. The man who has discovered his true self and brings it into expression in his personality exercises a fascination over all those whom he contacts. The word "fascinate" means to enchant, to charm, to captivate, to attract. We recognize this quality wherever we see it, whether in prince or pauper, in a captain of industry or in a dock laborer. Such a person is called "magnetic." Why? Not because he possesses in his body a particular chemical constituent not found in the generality of mankind, but because mentally he has found himself. There is a magnet in his mind. Between the magnet and the piece of iron or steel that it attracts there is a space, or distance, not occupied by either body. Across this space, this vacancy, flies some invisible quality with such drawing power that, securing the

right adjustment, the iron or the attracted metal leaps at the magnet and clings with a force that is greater than its own specific gravity, for if we raise the magnet the appended metal hangs to it. There is nothing in that space between the two metals that is tangible, nothing that you can see, taste, touch or smell. Yet the inherent power of the magnet overcomes the inertia of the thing attracted and moves it from its base as if it were alive. The word "magnet" is said to have come from the same word as that from which "magic" is derived. The power of the mineral magnet resembles the mental power of the Magi, or wise man. There is something indefinable, intangible, immeasurable, between the magnetic human being—the man with personality—and the object of his attention, which moves and which draws by an invisible and mysterious allure. The man possessed of personality has "a winning way" with him. He is able to sway individuals or audiences with this mysterious power. It is the power of mind over matter; the power of the trained and knowing mentality over that of the untrained and inert mentality.

Personality in its highest sense, however, is not a matter of swaying minds or influencing people. It is the stamp of the individual on the work that he creates. One of the most interesting of

all autobiographies is that of the Florentine artist, Benvenuto Cellini. When an inspiration seized Cellini, he threw himself into his work with an incredible ardor. Night and day he labored at his creation until at last he brought it into existence in a form that was satisfactory to him. Then, and only then, did he cease from toil. In the fever of his inspiration, fatigue, labor, hunger assailed him in vain. All these were ignored in the contemplation of the vision of his inner eye. There is an exquisite example of Cellini's genius in the Metropolitan Museum of Art in New York. Viewing it one realizes the infinite labor required to produce it. Cellini, we are told, worked upon it incessantly, sleepless and without food, in a burning desire to bring the glory of his thought into manifestation before the fervor of the inspiration had slackened or the outlines of the vision had dimmed. This is not only a great work of art, it is a definite reproduction of the personality of Cellini. Upon it that rare personality is stamped with ineffaceable grandeur. This is true of all works of art that deserve the name great. The artist works through the power of his own personality.

If you are to develop your personality, then, remember that above all things you must be able to strike a full note from the iron chord of your

own being. You must be yourself. That self is discoverable, is cultivable and is awaiting the creative touch within you. Dig down, find it and call it into your expressional life.

A child has a rich personality because it has not yet learned to be artificial in manner and self-conscious in expression. There is no difficulty in finding the true personality if one is willing to shed the skins of the artificial personalities he has worn as he has worn so many suits of clothes. The native personality is always attractive, because it appeals to the true personality in every individual. "I like him," we often hear said of a man of original methods, or "There is something about him that is appealing." People that others take a fancy to are people of personality.

The character of the mind reveals itself in the carriage of the body and the features of the face. The subtle power of the soul molds and chisels the features of the face as a sculptor transforms the marble into the glory of his vision. This process is carried on unconsciously, without any direction on our part. There is a personal quality in a countenance that attracts people. Power lies in that which attracts. The true personality is noble; it is not disturbed by envy or jealousy, by avarice or contention, by meanness or littleness. It recognizes its own starry

nature and depends upon it as against the world. Expression is that mode of creation by which we coin things out of our hearts. Nothing is of any value except that which you create for yourself, and no joy is joy save as it is the joy of self-expression. The language of the face and manner is the instantaneous shorthand of the mind, which is very quickly read. In every strong personality there is harmony. How little we realize the tremendous power there is in harmony! How little we appreciate the fact that it makes all the difference in our life work whether we are balanced and serene, or are continually wrought up, full of discords and errors, and harassed with all sorts of perplexing, vicious things.

I am going to close this chapter with a reference to Helen Keller, one of the most marvellous expressions of personality that it is possible to call to mind. Dr. William Hanna Thompson, in *Brain and Personality,* makes this statement and asks this question: "If we should liken our apparatus for mind training to a boat which is to take us over the sea of life, the great afferent mechanisms of the eye and the ear might then be regarded as corresponding to the hull and to the frame respectively. Can the personality, therefore, survive the complete wreck of both,

and go on, with nothing but the keel to cling to for the rest of the voyage?"

Helen Keller, when nineteen months old, suffered from a child disease that robbed her of her sight and hearing. Unable to hear she was necessarily dumb. This child, then, blind, deaf and dumb, grew to seven years of age in a mental prison. All she had to go on with were her senses of touch, taste and smell. She was unable to communicate her feelings except in bursts of joy or anger. She became subject to fits of excitement and rage, frequently dashing herself or objects she could hold in her hand to the floor. This was the only way she had of explaining herself. At this time a wonderful teacher, a Miss Sullivan, came into her life. She began by tracing on the palm of the child's hands letters spelling simple words. She continued these until the child could make them for herself.

About a month after this work began, while Helen, at a pump, held a mug in hand, Miss Sullivan poured water over Helen's hand and then traced the word "water" on the palm of her free hand. Miss Sullivan wrote of this marvellous awakening: "She dropped the mug and stood as one transfixed. A new light came into her face. She spelled water several times." Helen's

mind had of a sudden grasped the truth of the teaching, seized the whole idea of Miss Sullivan's work. It was like a bolt from the heavens. The words Miss Sullivan had been tracing on the child's hands were now recognized to be messages from the outer world, new messages, new light upon the mental darkness that had stupefied the child. From the moment she got hold of the meaning of the word thus imparted, her personality was set free. Her mind grasped the truth that everything had a name and that she could receive the names of all things on the palm of her hand. She was seized with a fever of learning and within three years was studying arithmetic, geography, botany and zoölogy. In the meantime the imprisoned mind was seeking information of every kind, seeking release from the dungeon that had held it captive.

Reading and general literature followed, and in the fourth year of her training she wrote on her tablet the following list of questions: "Who made the earth and the seas and everything? What makes the sun hot? Where was I before I came to Mother? I know that plants grow from seeds in the ground, but I am sure people do not grow that way. I never saw a child plant. Little birds and chickens come out of eggs; I have seen them. (The sightless always say they

"see.") What was the egg before it was an egg? Why does not the earth fall; it is so large and heavy? Tell me something that Father Nature does." When her teacher told her that all forces were manifestations of one power and that we give to that power the name of "God," she soon asked, "Where is God? Did you ever see God?"

Miss Sullivan now taught Helen how to articulate words. Helen had to use the sense of touch in catching the movements of the mouth and the vibrations of the throat and then repeat for hours the words thus learned until she was able to say them correctly, until, as she says in *The Story of My Life,* "I *felt* the proper ring in my own voice." Her motto was "practice, practice, practice." Practice by the hour at a time, practice day and night, practice in her subconscious. Repeating, repeating, repeating. Was this work? Not at all. It was the "breaking through" of the personality and therefore an activity of the highest interest. At nineteen years of age Helen Keller was graduated from Radcliffe College with honors, versed in the sciences taught in that institution, along with extensive reading in Greek and Latin, French, German and English, a writer of the purest style, enamored of poetry and history, and possessed of almost a full power of speech.

The story is told of her that she visited Dr.

Oliver Wendell Holmes, of whose works she was very fond, and after her first greetings rose and strolled about the room. The odor of print and leather led her to a bookcase from which she took a volume. "It is Tennyson," said her host, and Helen intoned: "Break, break, break, on thy cold gray stones, O sea." She stopped suddenly as she felt the tears of Dr. Holmes dropping on her hand. "I have made," she said in remorse, "my beloved poet weep." Who should not, witnessing this transcendent triumph of the mind in one who was still a young girl.

Was there ever a more wonderful demonstration of the power of personality than that given by Helen Keller? Here was a personality in prison, locked up and destined for imbecility or madness but for the happy introduction of a teaching element, and following upon the recognition of the agency of release the entire mind was thrown into the task of obtaining knowledge and developing personal power.

Free your personality from all the limitations you have built up about it through misconceptions and false impressions. Learn the truth about yourself and then let your light shine through everything that you say, do or feel. The mysterious thing that you call personality is your Real Self. Go down into its dungeon and free it. Act

up to its noblest impulses and allow it to govern you in all ways. It is not crafty, it is not violent; it is not vindictive; it is not envious. It is candid, wholesome, open and free. Give it full play, align yourself with its truest proportions. There may be hesitations, discouragements, or there may be set-backs, but think of Helen Keller with her motto of "practice, practice, practice," and of her handicaps as against your own gifts. The thought will nerve you to "incessant affirmatives" for your own success. You will find that you can translate that personality into every thought and necessarily, then, into every act.

It is not a question of straining, but of freeing the power within you, this mysterious element which is you. By practicing in little things, you will become facile with great ones. By naturalness in small affairs, you will have the infinite charm of naturalness in big ones. To acquire personality is simply a matter of knowing who and what you are and then putting the individual talent which is yours into operation in all that you think or do.

IX

SEX, LOVE, AND MARRIAGE

TO THE man who wants to achieve gigantic stature through the control and development of the mind, sex must be a thoroughly settled question. There is much to be said on this subject and there is no use mincing terms in its discussion. It should be met frankly and fearlessly. The excessive delicacy observable in any consideration of the topic is a thing to be deplored since it not only involves lamentable ignorance of one of the most vital points of human behavior but an attitude toward implicit facts of life that is filled with danger to the peace and happiness of the individual and the welfare of society. There should be no more delicacy in the discussion of sex than in that of any fact pertaining to the growth and development of the individual.

In his Introduction to Brieux' plays in English form, Bernard Shaw excoriates in burning terms the hypocrisy of the English people, which he asserts was developed largely under the Victorian era, when all literature was subjected to the test of fitness for the mind of "the young per-

son." The play that is known as "Damaged Goods" was not permitted by the English censor to be produced in England. It was ruled out by this official because it contained one word that was calculated to effect "an impairment of public morals." This word was the name of a venereal disease. Mr. Shaw declared that the English mind was governed not by morals but by conventionalities, that conventional avoidance of this word and of facts pertaining to the sex life, had been inspired by a ridiculous false modesty and a false conception of morality. As a consequence, he maintained, English literature and English standards of conduct ignored truths of life that other peoples, conspicuously the Latins, accepted as a matter of course and discussed with no sense of immodesty or indelicacy. Thus, while the mention of a social plague was forbidden, the plague itself was allowed to run riot and work its terrible ravages upon society.

It is this mistaken sense of purity that is at the bottom of the avoidance of the discussion of sex, a question which is of the most vital importance to society and the individual. As indicating what the training of the mind will do, it is considered shameful to even refer to the sex topic, which should engage closely the attention of every parent, teacher and director of conduct. There

should be no more hesitancy or suggestion of indelicacy in its discussion than in the discussion of the nerves or the emotions. Sex, affecting both the nerves and emotions, should be brought into the open so that all may know that, instead of being a subject to be avoided, it is one that requires candor and frankness above any other.

We do not hesitate to speak about the eyes, the teeth, the stomach or the physical organs generally, so, why should we not be as free to discuss the sources of life and the process of generation? Unless we have this freedom we surround the subject with just that quality of unfrankness and secrecy that produces a curiosity and an ignorant speculation that are productive of the most serious effects in the mind of the child, the youth and the adult. Of all the physical and mental subjects with which we have to deal, this is the one in which there should be the greatest clearness and truth of exposition. The sense of shame with which we surround it leads to a misconception of fact which in itself is worse than the effect of any exposition. The right attitude towards sex will redeem humanity from sex evils. It should not be left to children and young people to learn what they may on this subject through the haphazard communications in alleys and closets from oversexed or acutely perceptive companions, with se-

crecy and shamefulness as a correlative. This is the road to abnormality.

Primarily the sex purpose is for reproduction, the perpetuation of the species. Self preservation is the first law of nature. Self perpetuation is closely allied to it. They are the two strongest instincts of the race. As much study and attention is required for the one as for the other. Neither the hunger that calls for the maintenance of the individual life nor the promptings that are at the bottom of the urge for reproduction should be abused or permitted to bring about excesses. Both should be regulated from the standpoint of an intelligent appreciation of what each stands for and a lawful exercise of their functional demands. Each is a source of energy and power building. The one is a source of physical energy, the other of mental or spiritual force. Each should be considered on the basis of its value for strength and vitality.

Professor Bergson calls the sex urge the "elan vital." Freud and the psycho-analysts have named it the "libido." The right attitude toward the question is to see that this power is a life-conserving, life-building force, given to us to serve for our higher uses. It is not to be wasted nor dissipated. The thought that there is something shameful about it results in a mental atti-

tude that it is a source of sin or wrong-doing and places the entire value of its use in the domain of an ignorant and blundering intelligence groping about in its mysterious promptings like a blind man endeavoring to find his way out of a narrow passage. Secrecy and the hidden desire for an uncovering of this mystery are the causes of an immense amount of suffering and folly. We are tempted into tampering with life's forces and adventuring along illicit paths that can end only in wrong-doing to one's self-respect or another's liberties.

Let us comprehend the matter clearly. This urge for life reproduction comes to the adolescent, to the very young. It is present everywhere. No one escapes it. It accompanies active life to even a very old age. It has a profound significance and like every other natural function calls for intelligent governance. In a patriarchal society where the young may be cared for through community effort, there is not the need for the strictness of sex regulation that necessarily exists under a highly-regulated civilization such as ours at present. Hence, in the dawn of civilization, marriage had no such bonds and safeguards as those with which it is at present surrounded. In the civilization which we are all called upon to support the rights of the individual are paramount.

Respect for these rights is the fundamental guarantee of every civil constitution. Therefore the individual is called upon for many restraints that are required for the welfare of all the members of the social body. That one may enjoy freedom it is necessary that all shall have the same freedom, and hence duty to the social demands requires the consideration of the happiness of others as well as ourselves.

Since the purpose of the power under discussion is the reproduction of the species, the manner in which this should be conducted is regulated by the state. This regulation involves entrance upon the state of marriage for the legal safeguarding of progeny—hence the family life, the basis of a well-regulated society. So many things are involved in the bringing forth and protection of the young that only under the condition of mating in a legal manner and a strict observance of all the requirements of matrimonial safeguards can society and the individual be sure of perfect strains and uncontaminated sources of life. The identities of children must be established and certified. They must have absolute certainty of their origin and their hereditary lines.

For this reason there is but one lawful channel for sex functioning and everyone should have this so strongly impressed upon his or her mind that

there shall be no wandering from this point. Regarded purely from this standpoint the sex instinct may be looked upon as a blessing of unmixed character. There are those who do not wish to marry, or who find it economically or otherwise impossible to do so. In such cases the sex instinct must have an outlet and its proper outlet is through its adaptation to the increase of the creative power of the individual. Here it will find a wonderful field for expression. It is a life power. It is useful not alone in the field of self perpetuation as an individual organism but as an increase of the strength and life-gaining powers of the organism. The conservation of power derived from sex restraint, its adaptation to mental growth and virility, is well known to all biologists and students of life. It is constructive in its operation when applied intelligently, and its use in building mental strength is unquestionable.

Sensuality and sex indulgence are the products of idle, shallow lives or of ignorance of the true nature and powers of this great life force. Inherent in us for race purposes, it is equally valuable for self-construction. The mind that has a single objective and which is occupied in advancing toward that goal is as a rule far too much engaged with everything that pertains thereto to give itself to thoughts and dreams of a kind of physical

satisfaction that can be indulged in only at the cost of self-degradation or an infringement on the rights of others. Sensualism carries with it a tremendous punishment. Here is what Dr. Jules Payot, a recognized French authority, says of it in his interesting book, *The Education of the Will.*

The health is seriously impaired by such excesses; the young people who commit them get an oldish look. They have a feeling of weakness in the back, muscular debility, and a sensation of pressure in the spinal cord, slight symptoms which pass unnoticed in the excitement of physical, animal exuberance. They lose their color and freshness, their eyes look dull and heavy and have dark rings under them. Their faces have a depressed look. Everything indicates a fatigue which, if frequently experienced, soon saps the springs of life; it, to a certain extent, prepares the way for gastralgias, neuralgias, hypertrophy of the heart, and weakness of sight, all of which begin at about thirty years of age to make life miserable for those who have not been keen enough to foresee the consequences of indulgence. But the body is not the only thing to feel the disastrous influence of sensuality; the memory becomes astonishingly weak and the mind loses all its buoyancy and vigor. It begins to feel dull and to move sluggishly, as if overcome by torpor. The attention is weak and wandering. The days slip by in apathetic indifference, accompanied by a feeling of listlessness and disheartening laziness. Above all there is that loss of virile joy in work, and it becomes a bore the moment it lacks its material recompense. . . . Finally the habit of physical pleasure substitutes coarser

and more violent emotions for the gentler but more lasting emotions of the mind. Their excitement and agitation destroy the joy that is to be found in calmer pleasures. And as sensual pleasures are short in duration, and are followed by fatigue and disgust, the character becomes habitually despondent and morose, with a sense of depression which drives one to find relief in violent, boisterous, brutal pleasures. It is a discouraging, vicious circle.

No person with "one aim" can afford to dally with sensuality. It interferes with work, unsettles the mind, introduces a motive in life that substitutes itself for every clean desire and honest objective and shatters the will power concentrated on the main purpose of existence. The mind that is engaged with ardor in work and intelligently-directed effort, has no room within it for sensuality or physical indulgences illicitly procured. These carry within them the seeds of their own punishment and that punishment is inevitable. The passion grows. It hardens the heart to the rights of others and to the finer sensibilities of a well-organized life. It softens the virility of the single-minded individual. It destroys that frankness and sincerity which speak from the eyes of the honest soul. It produces secretiveness and furtiveness. It is "the devil in the house," which rages against every decent sentiment of the mind and eventually destroys its victim.

The goal of success is before you; keep it ever in sight and do not allow yourself to be deflected by any surrender to physical weaknesses. Keep all your strength and virility for the mind which is commissioned by you to bring to you the great prizes, the high position you have determined to attain. Realize that healthy-mindedness cannot be had unless this sex question has been thoroughly settled by you. It must be a closed subject to you.

Everything in life depends upon a correct view of this subject. In the straight path that you have cut out for yourself there must be no deflection. As you grow in stature greater duties are to be thrust upon you. They will flow to you only as you gain confidence by the force of your character and your "one pointedness," due to your desire to progress. As a member of society you must be true to the standards of society. Long before you have been thrust upward into the view of the world at large, the vile will have looked for some fellowship in you; the curious will have delved into your record; the carrion scenters will have searched your past for some unwholesome deflection from the main path. And be sure that if there is anything there they will find it. Hence, on the very lowest plane of reasoning, it will mean that through sensuality you have produced a form

of blight on a character that should be stainless.

On a higher plane of reasoning, if you are to be a leader of men you are to be in your own life everything that men can follow. Above all you are to be an upholder of law and order, not only in all that relates to the individual but in all that pertains to the social body. You cannot be a just person if in your private life you stand in unjust relations to anyone. You cannot be a good citizen and a moral leader unless you are entrenched behind an invincible record for goodness and morality. The world is looking for men of clean lives and honorable instincts, and whenever you are tempted, if in your busy life you permit yourself to be tempted, you will ask yourself the question: "Shall I imperil all that I am working for just to follow this inclination?"

Current literature very largely takes the form of stories, novels, reminiscences and essays that are strongly impregnated with the sex feeling; glorifying it and demanding free expression for it. The lure of romance and the salty savor of adventure cover appeals to the physical instincts, and at best are employed in stimulating and developing the emotions. The newspapers play up sex questions, not because they have any essential news value, but because the public demands sensational appeals to salacious appetites. Hence

whenever individual or family complication warrants release for publication it is seized upon and presented in such manner as to stimulate sex interest. One would suppose that the entire world was corrupt and that the only sin was that of being found out. But this is not at all the case. Decent people are still in the majority; ideal lives are still lived: noble aims are still the inspiration of noble conduct. There is a terrible mis-implication in all this literature, an appalling miseducation of the unformed mind.

Love is the greatest blessing to the world. Love is the promoter of all that is good, wholesome and happy in life. It is the consummation of all our highest aspirations and noblest dreams. A perversion of it should be dreaded as much as a plague. Our lives should be consecrated to its noblest aspects and its inspirations should be regarded as our sublimest experiences. Love comes to everybody and brings with it a power of transformation by the suddenly disclosed beauty of the common things of life. The mind should always cling to the thought that love is the revealer of the beautiful within. It has a supernal effect. It lends to us the vision of angels. It blinds us with the revelation of the perfect. The loved one possesses all the virtues, all the beauty, all the charm with which it is possible to glorify humanity. It

is a common saying that love is blind. Let us rather believe that love is clairvoyant—clear-seeing—and that while we are in the throes of its first raptures we are seeing truly for the first time. It is a prevision of immortality. It is the solution that converts life's drabness to the effulgent radiance of the celestial.

There are many mansions in the house of love and we are all occupants at different times of one or another of these beautiful edifices. Love springs out to us in our human contacts, especially where men or women are working together with a common purpose. Take the simple matter of an association for recreation. How quickly we find, for instance on a camping trip, lovable features in persons to whom we were indifferent or even unfriendly. How much there is to admire in them, how anxious we are to show the best that is in us, and to clasp closely in bonds of esteem and affection the people with whom we are thrown. All that is humanly lovable comes to the surface and produces a joy that satisfies all our longings for companionship. Where a number of people are thrown together in the process of a voyage, the removal of the usual limitations of conduct and environment causes a spontaneous flow of exuberant feeling and a desire to share it.

What is the bond between college men that holds for a lifetime and is fraught with an inexpressible sense of understanding and appreciation? It is love that in surroundings of an unconventional nature has broken through into hundreds of little revelations of human dearness. In the true groupings of intelligent neighborhoods we find love reaching out to bring people together in an understanding sympathy. Men join lodges and societies to educe this feeling for each other. The world is hungry for love. It holds out its arms to those whose outstanding characteristic is a lovable nature.

The love between father and son, or mother and daughter, in fact between members of a family where the love feeling has been given play, is alway refreshing and inspiring. The love between friends is one of the strongest supports in all of life's experiences. Love finds its way even into places that have been barred and locked against it, "laughs at locksmiths," and is ever seeking to find responsive centers or to create them. Love is enhanced and purified by contact with elemental nature, by art, by play and by patriotism. A picture will stir up memories that breathe of the heart's fondest emotions. Beauty is ever an appeal to love. In play the best of feelings always find release, and love is the promoter. What is

it that swells within us as we see the flag, a battleship, or troops in movement? A love of country, in which is gathered our highest and noblest impressions, which summons up within us all that we ordinarily fail to realize as our blessings of race, nativity and blood. At times we are carried away with our emotions in some patriotic outburst which at bottom is a manifestation of love for our native land and the institutions that are its pride and glory. "Greater love hath no man than this, that a man lay down his life for his friends." Countless millions of lives have been given that we may breathe the air of freedom and enjoy the triumphs of civilization.

Viewing love as the transformer, as the power that works within us for a union of men in a brotherhood of love, looking up to whatever God we may believe in as the source of love, how low and degrading is its perversion into such aspects as sensuality or prostitution. Every man has a holy vision of womankind, that grips him like a passion. The most exquisite picture in the world is that which hangs on the walls of school rooms, maternity hospitals and social meeting places—the picture of the Madonna and Child. Here humanity sees the life that gives itself for love, the consecration of the noblest sentiment of which we are capable. The mother that goes down into the

valley of the shadow of death to bring forth a new life, that nourishes the infant at her breast and presses it ever against her heart, that gives and gives and gives in an abandon of self-sacrificing devotion, typifies to us love in its purest and sublimest form. Every man should look at woman only in her potential maternal capacity. Whatever his inclinations may be they should halt here and profoundly adore. The woman is a consecrated vessel and should suffer desecration at no man's hands, even if she herself be abandoned or weak or yielding. It is man's business to be true to the ideals of womanhood and to hold them ever in respect.

Thus when love enters into the life of the man who has a definite aim in all his efforts, it should come only as the missionary of the married state. Marriage is a thing that is too freely scoffed at, but it nevertheless persists as the supreme consummation of earthly happiness.

This book is written for people who want to succeed in life, who want to attain to giant stature through the power of the mind. A constructive life must assume all phases of constructiveness and certainly the strongest instinct within man and woman is for a well-mated existence, the possession of a home and the creation of a family, the perpetuation of each in the joint union.

There is a human understanding of marriage that takes it for granted that life is not complete unless marriage has been embraced. The Arab proverb has it that no man has really lived who has not dug a well, planted a tree and begot a son. Roughly it conveys the age-old standard of the duty of man.

The student of success, man or woman, will find that the opportunity for marriage will present itself, not once, but many times. Love will lead the way. There are times when marriage may not be undertaken. Youthful fervors would seem to demand it, but youthful accompaniments cannot support it. Something must first be accumulated, either in the way of skill, art or power to earn. There must be something already laid aside. Marriage is a life voyage; it should not be contemplated unless it can be supported. "When poverty comes in at the door love flies out of the window." The most galling state of slavery is that which is thoughtlessly entered into by young people who consider only their feelings and not their judgment, and so rush into marriage and parentage and are bound down by debts that have to be incurred and by a regimen that prohibits all thought of intelligent advancement. In no instance is there so strong a call for the best use of the thinking faculties as when there is a

powerful love appeal at a time when marriage is impossible. It is a state that must not be entered into without the fullest preparation and provision for happy consummations. Therefore it must be held aside as a possibility until circumstances favor it. The candidate for success has already acquired a bride. It is his "aim" in life. Better to hold to the "aim" than to be deflected into a condition that will make its achievement impossible.

Assuming that the time has arrived for the consideration of marriage—good judgment must be used in the selection of a mate. Naturally these counsels will appear trite and superficial, but because they are commonplace they are none the less valuable and worthy of consideration. The great rules of life are all trite and commonplace but they are based on universal principles and must be taken into consideration by those who wish to win in life's battle. Love is not the only consideration for a happy marriage. It is the most essential necessity, but it should not obscure other requirements.

To the man or woman who has come to self mastery, love is a question that may be ignored until the time arrives when it may receive its fullest realization. That is the course that good judgment and sound sense indicate as the wisest.

Usually love comes to those who are looking for it. It can be put away when necessary. We are not slaves to it. There are those who profess to believe that love is a law that must invariably be obeyed. This, as a matter of fact, is proved to be untrue by every person who has lived a sane and well-regulated life. It is offered as a pretext for irregular conduct and the sundering of marital ties. Love overcome for the sake of the social structure we ourselves have individually created, and for the general good of the social state, represents a greater moral heroism than love yielded to when its mandates involve the destruction of a home. This is not to say that marital mistakes shall not be open to correction or amendment, but it is a principle that strong-minded people will cling to and see through.

One man and one wife, the monogamic state, is enjoined by religion and by the law of the land. Tradition has hallowed it. All that is pure, loyal, fine and noble springs from it. The best that there is in any of us derives from it. We know of nothing that can take its place to safeguard and promote the highest standards of human conduct and provide the safe protection for children. Many experiments have been tried, many innovations suggested, but so far nothing has been discovered that at all equals it in the

high standards of its excellencies. It may be bourgeois; it may be brought into contempt by critics who stress the frictional differences and the failures so commonly the scandal of many social groups; but it is a rule of logic that you cannot argue the abuse of a thing against its use. With regard to marriage as a social institution, no one has yet been able to propose a universally satisfactory substitute. As an institution therefore, and the chief pillar in our social structure, it must be accepted for the best that there is in it.

All those who look in life for enduring foundations must consider it as a sacred relation calling for the deepest and soundest qualities of our nature. Tradition, law and public opinion are on its side as the surest guarantee of a high state of public morality. The man without a country, the rolling stone, the jack-of-all-trades and the free lover are all of a kind. If we are to build for soundness and durability we must have permanency in our institutions, and it is the duty of every forward-looking man and woman to commit himself and herself to a loyal support of those that are vital to our existence.

Irregularity of sex life leads to abnormalities of conduct and a destruction of the rights of the individual. We must believe in our own responsi-

bilities, we must have definite convictions and high standards of conduct if we are to become leaders of men. Sensuality, the vice of the idle and the aimless, we cannot afford to countenance. We should set our faces against it. We can resolutely do so when we understand that it disintegrates our purpose, ruins our capacity for work, destroys will power and works indescribable wrong to others, also when we know that the life force, conserved, feeds the mind with sustaining power. The creative force within us is derived from the original source of life and this in itself advises us to be careful in its use.

The high purposes to be achieved through love in marriage are such as to call for definite preparation, specific timeliness and loyal adherence. Times change and manners with them. There is an ever-rising wave of desire on the part of the individual to be free from the responsibilities of marriage. But if you are to ally yourself with the constructive forces of the world, if you are to become a leader of men, your attitude on the great questions of sex and marriage must be determined early and faithfully adhered to. Character is seldom subjected to a greater test than in the struggle for a clean, wholesome life.

The man and the woman who have made purity and character the rule of their lives have never

regretted it. They have been exemplars of fine conduct. They have cultivated power within themselves—self-mastery—and they have commanded the respect of the world for that reason. In the lifetime of all of us comes a time when men and women of this character are called upon to accept the best the community has to offer. They are the cement that holds the walls of society together. The respect of mankind has been earned by them and eventually the wages are paid in full in an esteem and respect that could never have otherwise been gained.

X

THE REWARD OF PERSISTENCY

Every day is a fresh beginning,
Every morn is the world made new;
So, in spite of old sorrow and older sinning,
Of trouble forecasted or possible pain,
Take heart with the day, and begin again.

—SUSAN COOLIDGE.

Be not uneasy, discouraged or out of humor because practice falls short of precept in some particulars. If you happen to be beaten, return to the charge.

—MARCUS AURELIUS.

A YOUNG Englishman took a room in a Brooklyn rooming-house and acquired a good reputation for his amiability, his regularity of conduct and his promptness in payment. He was evidently a mechanical engineer, for he spent a good deal of time in drawing and designing mechanical models. He said of himself that he was an inventor. Two months from the time he took his room he failed to meet his weekly payment of rent. He told his landlady that he was expecting a large sum of money from England, a payment that had been due him for some time, agreed upon with a repu-

table firm through a contract of sale for one of his inventions. These payments were to be made every six months and he was now obliged to ask her to wait for a little while as he expected the money by any mail. Landladies are accustomed to interesting stories of this kind, and credit them or not according to the estimate made by them of the character of the individual. In this instance credit was allowed and yet the money did not come. A month slipped away, a month and a half. One morning there was an odor of gas from the young man's room. The landlady secured aid and broke open the door. The young man's body lay on the bed. He had been dead for some hours. A note explaining that he could not carry on any longer and giving family addresses was found on a table. The newspapers that published the account of the suicide carried also the story of the delivery for him that very morning of a letter from England containing a check on a New York bank for three thousand dollars.

In extending the tunnels of a gold mine in California one of the drives ran into an old digging of a quarter of a century before. At the bottom was found the last shot of the prospector who had given up his work of months and abandoned his claim. The gold was within a foot of the unexploded shot. The man who had worked the

claim, still living, visited the spot to see how nearly he had come to wealth when he quit.

A very rich oil field at Mexia, Texas, was originally acquired by a small producing oil firm, the president of which believed against all oil traditions that there was oil to be had in this territory. His belief was backed by the United States Geological Survey reports and the private report of an expert geologist, then unknown to fame but now very rich, largely through his interests in this field. The head of the small producing firm located a spot for drilling and spent about twenty-five thousand dollars in drilling expenses, but his crew, unsupervised, and working in new territory, was not successful. He succeeded in interesting a friend who advanced an equal amount of twenty-five thousand dollars for a half interest in the prospect. This also was expended, but again the crew failed to bring in a well. The two men met and talked the situation over, covering all the natural difficulties, the great amount involved in this bit of "wild-catting" and the lack of progress made.

The second party was willing to spend more money. The first, whose enthusiasm had been exhausted, and whose interest had declined, agreed to turn over the large acreage already acquired and the still greater acreage under op-

tion, altogether a magnificent field, for the equivalent of what he had expended in drilling. This amount was paid over, titles transferred and the redrilling resumed, but with a new crew and a more attentive management. Within three months a 5000-barrel well was brought in and one of the richest oil fields in Texas opened to a general scramble. The man who stuck it out took out thirty-five million dollars in oil the first year and sixty-five million dollars the second, and his earnings since have been quite up to these marks. The man who quit, lost such other holdings as he had and is still "wild-catting."

In New York City, according to health department statistics, there were during 1924 more than eight hundred and in 1925 more than nine hundred suicides. In the United States in 1924 in the registration area the number went over twelve thousand. Not all who commit suicide are people who have been driven to the act by financial losses or impending disgrace. Many, in fact the majority of the victims, seek death because of discouragement. Attempted suicides run the figures into very much larger proportions. Bellevue Hospital in New York City treats in the neighborhood of five hundred suicidal attempts annually.

One of the greatest enemies met with in life is discouragement. A great many people are

easily discouraged; some are discouraged after very serious effort at success; and some despair when a great object long sought for and almost within reach is suddenly seen to be impossible of acquisition. In every sphere of life men and women give up because of discouragement; the world takes on a tinge of blueness, of tragedy. The belief of most people is that things are bound to go wrong unless success comes to them quickly. They are under the delusion that things just naturally turn out badly for them. They have no faith in themselves nor in their plans, and little faith in their associates. It is, after all, a state of mind, superinduced by a fixed subconscious conviction of inability to succeed. In ninety-nine cases of discouragement out of a hundred, a darkness of mind succeeds an enthusiasm, and because of inadequate thinking the individual falls a victim to his moodiness. Discouragement does not come accidentally. It is brought on by a definite line of thought, a systematic practice of suspicion, distrust and unbelief.

Nothing is so trying as to be a witness to the development of almost any plan humanly wrought out. R. F. Forbes, the business expert, says that nine failures out of ten are due to misconceptions of facts and faulty estimates of conditions. The man who succeeds is a man who understands that

no one can prepare a mental plan and have it go through without a break or an interruption. Few things succeed as planned. Rarely does an inventor make a success of his first model. The best that any man can do is to start his work, initiate his plans watchfully, and try things out, so to speak, with a view to profiting by his watchfulness and his close study of effects. Nearly every successful undertaking has by patient manipulation found its own way to perfection.

The automobile to-day is a wonderfully luxurious production. But those who look back at its beginnings will recall its crudity in its early stages. At first it was modeled after a buggy or a carriage, and had its single engine below its center, and its entrance in the back. The improvements which have been added to it are countless, and each was provided because of a public demand. It is in this manner that all inventions grow. At first the model is crude and the operation unsatisfactory, but the mind of the inventor plays upon his subject; other inventors take it up as well; and here and there improvements are suggested and put into effect. There is always the possibility of improvement. Many of our standard mechanical devices, considered perfect, are retained in their present form only because a change would involve a tremendous loss through

the scrapping of all devices in existence. For this reason many very remarkable inventions are purchased by corporations and buried.

Every business man expects to meet "ups and downs" in his own enterprise, which in the individual destroy his confidence in himself and his plans and wreck his hopes and aims. A business cannot go forward without stanch and loyal belief in its possibilities of meeting all kinds of adverse conditions, and the business man who wins through is the man who greets adversity with fortitude, with courage and fresh initiative, meeting each reverse with new counterings.

If the reader is a success student, and takes to heart these lessons in the means by which mind makes men giants, he must give to courage, faith and unfailing optimism a full place in his scheme of conduct. In preceding chapters I have covered subjects of the utmost importance, subjects which must be taken well to heart, but in all of them there is this demand for pertinacity which cannot be ignored. The fable of the hare and the tortoise is everlastingly true. Gather together any number of old men and listen to their accounts of life. Most of them will be dependents—insurance statistics will reveal this fact to you. The race for success is sometimes a long one. It is a

dangerous race to the runner who finishes quickly. Let him be guarded against a success that comes too early. Your brilliant man is seldom a success because he lacks the staying power. Accustomed to flashes of inspiration and quick responses, he has no patience with the steady jogging required for a long run. These old men that you may gather together will tell you that "if" they had stayed in their original positions and been satisfied with slow climbing they would now be occupying the seats of the men who through staying power have reached the heights.

A man of unusual talents, a man who had been accustomed even to reverses, who had made a fortune in each of five attempts, and who later wasted each fortune because he was accustomed to supreme belief in himself and his resourcefulness, came to me in his old age, poor, ill and helpless. The period of his activity and productiveness had passed. He had a magnificent business record. He had succeeded in everything from road-making to railroad building and from creating new fields of enterprise to rejuvenating old and decrepit institutions. The men who had known him best and who admired his abilities, had passed from the scene of activity; new methods and new men had come upon the stage. His age

and his retirement through incapacitating illness had taken him out of the fight. This was the confession he made to me:

"I suffered ruin finally because I lacked patience in my constructive work. I always sold out quickly to take up something new. I could not get along with slow men and was eventually bought out by them. My experience has been that the man who sticks to one job and puts all of his talent, his energy, his initiative and his resourcefulness into it is the man who swing into enormous wealth, and never contracts insomnia in the course of his efforts. Further, the steady man, as I view men, the man of mediocre ability, providing he is honest and industrious and loyal, is the man who invariably rises to the top of the ladder.

"As business houses go, there is an individual technique to every successful system. The men who stay on the job learn this and their chief asset is that they have this particular knowledge. In a way it is also their chief handicap. But business demands men of fixed vision and persistent purpose, and somehow the man who stays with one house gets these qualities. The experiences he goes through are the experiences of the house, and as years go by one man after another ahead of the plodder drops out while confidence is gained by the steadiness of purpose and the

loyalty of the individual who sticks and stays and works for the interest of the house. His salary goes up slowly, perhaps, and meanly, but eventually he walks into the chief office and gets his name on the door of the executive. He has acquired all the knowledge that the house wants and his honesty and squareness have won for him what brilliancy and dash never could gain.

"I believe that I can say candidly that the finest virtue that a man can possess is a dogged persistency of purpose, an undiscouraged attitude towards the mutations of fortune and position. To-day every man has all the opportunities he wants in the house he works for and if I have a word to say to any beginner, it is, 'Start from the scratch and go right straight ahead, no matter how slow the progress may be, but believe that the top position is yours through sheer, dogged persistence.' "

As a man advances in business experience he widens in vision and knowledge, especially if he is determined to succeed and is not afraid to take his responsibilities. By degrees he changes his methods, he expands his consciousness and learns new ways of doing old things. He rises to the level of the new associates with whom his promotions throw him. He learns to develop his understanding and correspondingly to fit into each new

duty as it is given to him. As a rule, he makes a mistake by changing jobs, going over at a larger salary to a competing firm. His feet do not find in the new position the rock-bottom foundation they rested upon in the old, and as he goes forward, assuming that he does, with additional changes he can succeed only through some settled plan of advancement to a goal visioned in the beginning when he began his migrations. If these are under a settled plan of forward moving, well and good; if capricious, he will inevitably suffer.

It is not the men of flashing mind power who are the heads of business corporations or manufacturing industries, but on the contrary men of patient, plodding character, who bear storm and sunshine with a certain equability of temperament and who at the last are strong, seasoned stalwart endurers. They are men who have learned to wait with the patience of an Indian for the time to act; who understand the virtue of restraint as well as the wisdom of action. These are men of courage and fortitude, of incomparable persistency, who cannot be defeated because they never give up but have a dogged power of purpose against which all the storms of disaster and distress beat vainly. Their power of determination has produced in them an iron-like quality of hardness and endurance, and they come to a state of mind that cannot

ever recognize defeat. Disappointments mean nothing to them; despondency does not know them; discontent is a total stranger. Courage and faith are in the very fiber of their being.

I am writing this book for men and women of average ability and education who want to take advantage of the great possibilities for success in this country, still new, still rich, still teeming with opportunities. I am particularly desirous of impressing upon their minds the fact that, given the ambition to succeed, to go to the heights, to reach the seats of the mighty, it is not necessary to be a genius, or a star of flashing brilliancy, but to put their common talents to purposeful use. This chapter is especially written to prevent the possibility of discouragement, to forestall those who, laying their hand to the plow, look backward. It is not necessary for you to have money to get a start in life, nor that you should have an inherited property or privilege of any kind; neither is it imperative even to have an extensive education. The one thing you do need, however, is purpose—will power. This was discussed in the chapter on the will, but it is a subject that requires this additional chapter on persistency.

Discouragement comes to everyone. It is a part of the rhythm of human existence. We advance by a sort of rhythmical progression rather

than in straight lines. Our chart, daily recorded, would at the end of each year show an ever-ascending tendency, but would be represented by little peaks and depressions. One is not always elated nor is one always discouraged. But there are moments of both, and our moments of discouragement may be lessened by instilling in the subconscious mind the truth of being—that one is destined to rise and not to fall. Suicides are not the product of the moment. They are the result of brooding conditions in which the idea is toyed with, or permitted to gain some ascendancy. The thought is always a suggestion and is taken up by the subjective mind literally. The crime is committed at length during some moment of depression, when all the suicidal suggestions that have been made to the subjective mind gather in force and explode in action. The person who keeps on promising that he or she will some day "end all of this," arrives at a day when the whole soul becomes involved in the problem of Hamlet, "to be or not to be."

If I have dilated on such an unhealthful topic as suicide it is because my purpose is to indicate the dangers of moodiness, depressions and discouragements. They overcome us, not with any power of their own, but with the power that we have given to them by our mental imaging facul-

ties. And, often, where no overt suicide is committed, a will suicide takes place in the paralysis through depressing thought of the redemptive powers of the will. The timid man, the man who lacks nerve, or grit, or sand, is the victim of will suicide. He has destroyed, unconsciously, the great innate power given to him to rise above circumstance and condition. Men of courage and strong endurance never give place to any destructive, disintegrating thoughts. Their thoughts are thoughts of strength, of competence, of power. They think only vital, helpful, cheerful, constructive thoughts. And their words express these thoughts. Carlyle speaks of this type of man as the can-ning man. It is this word that is the root word for koenig, or king. It is the word for a leader.

Everything that comes to you as trouble or sorrow is simply the result of your own shortcomings, your failure to learn the lessons which less painful experiences should have taught you. When you refuse to take your lesson, or to recognize it, when you run away from conditions before you conquer them, be sure that you will have to meet them again and again until you do conquer them, or until you surrender to total defeat. If you can admit that what you are forced to bear is merely a lesson to indicate your points of weak-

ness, know that the moment you learn the lesson or correct the fault, you will be master to that extent. You will proceed to new experiences and new realizations. And therefore, the sooner you learn to obtain mastery the faster will be your progress.

When a child is at a blackboard "doing a sum" before the class in arithmetic, he is forced to continue his work until he finds the correct solution. No one can take him past that sum, if the sum is left unsolved. Sooner or later it must be worked out, if not in one way, then in another. But his mental progress requires that he shall find the solution by assiduous application, and the sooner the solution is found the sooner the next step forward may be taken. Life treats us very much as the school teacher instructs the child. In order to progress we must meet with problems and we must apply ourselves earnestly to their solution. Once solved, we have no more difficulty with them; we can pass on to the next group and meet them in the same way. This is success primitively. Whatever the condition may be that confronts us, we must understand that it will never leave until we have gained the wisdom it is intended to teach. Victory over discouragement is one of the greatest victories that man can win.

In the published lives of successful men very

little is said about the trying moments that came to each of them while life was still before them with its greatest dangers and with its fewest promises. You will not find, for instance, in the biographies of General Grant, very much about the period in which he was apparently a failure, and a very complete failure. At the close of the Mexican War, Grant settled with his family in St. Louis. He had no means; his profession as a soldier was taken from him; he was forty years of age and his outlook was dismal to the darkest degree. He lived with his wife's people, the Dents, on a farm some fifteen miles outside the city, and he had no taste for farming. At forty years of age, a man with a wife and children and no profession with which to support them, dependent largely on relatives, will find the future to be dark and lowering. Later Grant, his condition unimproved, went to live with his father, who had a small tannery at Galena, Illinois.

The Civil War broke out, and at the beginning choice military positions were assigned to friends of national politicians. But as the war went forward there began to be a strong demand for men of military training. Grant had sent in an application to the governor of Illinois for a commission as an officer, citing his West Point training and his service at the front in Mexico. That ap-

plication was submerged in the pressure for commissions for political favorites. But when the demand for trained soldiers arose the governor of Illinois recalled an application from "a man named Grant." He resurrected Grant's letter, sent for him and gave him the training of a hard set of enlisted green men from Chicago, men that no one had been able to handle or discipline. Within a month Grant had this rough element subdued to the nicest military discipline, his commission was given him, and later he was sent to the front.

Who could have foretold the phenomenal rise of this man who had reached middle life beaten by conditions and plunged into what seemed to be hopeless obscurity? Who could have dreamed that this man was to be the general of the greatest army in all history up to that time, twice elected to the presidency of the nation and a world hero feted by every monarch in a trip around the world?

The old proverb has it that it is always darkest just before the dawn. The swift and unexpected turn of events that gave Grant his opportunity is as likely to come to any other man, not in degree, but in kind. Many a war has been won by persistency. Washington's persistency won the war for independence. Grant's persistency won the

war for the Union. Wellington's persistency defeated Napoleon. In the World War, American aid came to the rescue of France and England when it was said of France that she had been "bled white" and of England that she had "her back to the wall."

Charles Goodyear, of rubber fame, lost everything that he had valued most—money, friends and family—in his search for the means by which rubber could be vulcanized and made more useful to man. He sacrificed everything to the idea. When a stranger asked for him, it is related that this advice was given: "Go to Staten Island. When you meet a man in a rubber coat, with rubber boots, a rubber cap and a rubber purse without a cent in it, you will find that he is Charles Goodyear."

The mother of a very successful man, who after meeting with many reverses became a multimillionaire, related to me a story of him as a child. He was playing with building blocks, two sets of them, and had built up a perfectly wonderful structure. "A visitor came in to see me. It was the day of long, sweeping dresses. As she sat on a sofa she swept her train to one side and down came Tom's building blocks all over the floor. Tom looked at them for a moment, and then jumped up and said: 'Now mother, let's start

all over again.' That was the key to his after life. Nothing ever daunted or dismayed him. If one set of plans went wrong he was always ready to start all over again. He never let up on anything that he got started on. If he did not do it the way he planned he tried some new way and kept on trying until he had found the right combination."

Unless one reads the comments of the press in the third year of the Civil War he cannot begin to know the terrible fire of criticism and censure poured out upon President Lincoln. Newspapers were then in a vituperative period and those opposed to Lincoln spared him nothing in the way of abuse and vilification. It was at that period that Lincoln, pressed for some sort of retaliatory comment, made this remark: "I do the very best I know how; the very best I can; and I mean to keep doing so till the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference." Lincoln never expressed himself more tersely or grimly, and between the lines we can see the unflagging purpose of his mighty spirit.

Two qualities are needed above all things for success—earnestness of purpose and ability to

think. In mechanics the momentum of a moving body is determined by multiplying the mass of the body by its velocity. The efficiency of a man is in like manner the product of his moral purpose multiplied by his ability to think straight.

To be persistent, the dignity of your true self will be the center and balancing point of your being. Disappointments will not deter you, dark moods will not sway you, despondencies will not grip you and discouragement will fall lifeless at your feet. You will know that you are bound to succeed. Your purpose will sustain you in every difficulty. If you fall at times it will be to rise again with the thirst for victory in your throat. You will learn, as Paul suggested, not to look backward to the things behind, nor forward to the dark conditions that may seem to be gathered about you but with courage and patience will press on to the goal of your high calling.

"Go to the ant, thou sluggard," says Proverbs. This advice seems too shop-worn to have any truth left in it, but we may well profit if we consider it in the light of what we now know about the ant. What is remarkable about the ant is not that it is eternally busy, but that it is always working with a purpose. "Come with me," said a friend once, "and I will show you a city of over a million inhabitants; a city where there are no hospitals, no

jails and no poorhouses; where there are no infirm or unfit or insane; where there is no sickness and no disease; where everybody is working, happy and prosperous. It is not far away. It is within a few miles of where we stand and if you get into this motor car with me I shall drive you to it within an hour. To be brief, it is an ant hill out on my farm. I sat looking at it this morning and I fell to considering how far beyond us these little insects are. Could we organize as well as they do, how much it would benefit all of us. Of course we could never adopt their ruthlessness. But their energy, their spirit and their wisdom are certainly attainable to us, and perhaps some day society may take a lesson from them."

The man who tends to be discouraged, or who needs a lesson in persistency, requires nothing so much as a change of mind. It is all a state of mind. Mind is the creator of our conditions.

One of the most instructive motion picture films I ever looked at presented the life of the ant in an unforgettable manner. It particularly showed the incessant energy of an ant struggling with a straw or a splinter of wood many times its size and weight. The tirelessness of the little creature was amazing. In one instance the object undertaken as a load by the ant, much larger than its own bulk, was tugged, shoved, side-rolled, up-

ended, carried on the back and otherwise pushed and pulled by main force to its destination. Across the ant's path was a cleft in a rock, just wide enough to keep the ant from crossing over. The camera man had struck a fortunate moment for instructive illustration. The ant maneuvered the object it was struggling with—what would have seemed to us a beam or a plank—in such manner as to throw it across the cleft. Then it proudly walked over this impromptu bridge to the opposite side and dragged the bridge after it.

The candidate for success must never dally with moodiness or despondency. He cannot afford to be discouraged, no matter how severely he is tested. His great work lies ahead of him. What may seem to be a failure is merely an experience necessary to the perfection of his character. Dogged determination outlasts and outgames talent. It is a characteristic to which fortune invariably surrenders.

XI

CHARACTER IS DESTINY

Every man in his lifetime needs to thank his faults. As no man had ever a point of pride that was not injurious to him so no man had ever a defect that was not somewhere made useful to him. Our strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation which arms itself with secret forces. A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more his interest than theirs to find his weak points. The wound cicatrizes and falls off from him like a dead skin, and when they would triumph, lo! he has passed on invulnerable.—EMERSON.

Strength of character is the resolute restraint of strong feeling. A deepening character is generally the unconscious result of consciously chosen influences.

—*Y. M. C. A. Bulletin.*

"EXECUTOR without bond."

How often we read this phrase as attached to some man's will. Scarcely ever do we think of the depth of its meaning. Have you a friend

to whom, dying, you would entrust the administration of your affairs for the benefit of those nearest to you, and rely entirely on his integrity of character for their faithful administration? There are not many such men. We may count ourselves fortunate if within our circle of friends we have one or two of this type.

"His word is as good as his bond." What higher praise may any man receive? All of us desire to be honest, to be fair, to be just, but how few there are who achieve a reputation for these virtues! How few there are whom the world accepts because of an unwavering course of life that has never departed from the straight lines of truth and honesty, to say nothing of wisdom.

It is such men as these who are wearing the crown of a well-ordered life. It is not a reputation that is gained by one action or another, but rather by the sequence of all actions. Character is a sequence of perfect actions animated by justice, and he who has attained it has long been building it, for character is not born with us; it is not an inheritance. It has to be won by battling with hard conditions, by a mastery of emotions and impulses, by an acquired balance reached through sustained effort to give play only to the best and the highest that is in us.

The late J. Pierpont Morgan, founder of that famous house, was a man of great discrimination and a believer in old-fashioned virtues and loyalties. When on the witness stand in a celebrated case towards the latter part of his life, he made a statement which has been much quoted, because it is worth quoting. He said: "I have known many a man worth a million dollars that I wouldn't lend a cent to no matter how many securities he offered to back up his loan, and I have known some men that I would lend a million dollars to without any security." This is in effect the policy of every wise banker, for to every banker the question that more often than not decides the advancement of funds is what is known as "the moral hazard." Is the borrower a man of character, or will he have to be watched? Where the moral hazard is good the question of security is a secondary consideration.

Credit always pertains to the man, firm or business that has character. Nine times out of ten it is not the name at the bottom of a note that secures the loan, but the name of the endorser on its back.

A man who failed in business in one city engaged in a new business in another city. As his business grew it became necessary for him to

secure accommodations at his bank. The banker asked him if it was true that he had failed in the city he came from. "Perfectly true," said the applicant. The banker frowned for a moment as he revolved the matter in his mind and then said: "I'll take this before the board. Come in next Friday." The applicant went away, entirely convinced that this was merely a preliminary to a refusal, as, when a request for a loan is met by the statement that the proposal will "go before the board" it is generally considered that this is a pretext on the part of the banker to shift the responsibility of a refusal to shoulders other than his own. Returning the following Friday the applicant received a genial handshake from the banker and a cordial greeting. "Your request for a loan is granted," said the banker. "Frankly, I'll say to you that we inquired about you from our correspondent in the city in which you formerly did business and the bank gave you the highest commendation." The applicant was puzzled for a moment, but his bewilderment vanished when the banker added: "We were told that you had a business misfortune, but that you had always met your obligations and had left no debts behind you. That reputation is a credit to you and we want your business, and I am authorized to say that this bank will coöperate with you to

the fullest extent compatible with the soundness of your operations."

"No man," says George Horace Lorimer, in *A Wise Old Merchant,* "who really amounts to anything, ever reaches the heights without passing through a period when all his material dependencies are swept away, and he stands strictly upon his merit as a man. If his life has been clean, his business record good and his intentions honest, he may make his misfortune the stepping stone to the success he expected from the first."

This is a frank statement of the way business men look at character achieved—a clean life, a good record and honest intentions. But these alone do not constitute character. They do not describe it perfectly. There is more to character than the words imply. Character is the sum of a life-long, resolute effort to square all of one's dealings with the Golden Rule, to do unto others as we would have them do unto us. It is the totality of all the virtues expressed in a life of balanced fairness. Honesty is the chief fundamental, but honesty is merely a reflection of an innate sense of justice.

Truthfulness is the corner-stone of character. The man who is truthful is necessarily honest. The man who is untruthful is essentially dishonest. "A liar is a thief." Truth is the perfec-

tion of an idea; it is the rock on which all things durable are built; the line and plummet that sounds the depths of being; it is the exact apprehension of a fact; the perfect proportions of a structure; the eternal essence of anything—the principle of it. "Truth is the vision we perceive through soul insight, and its persistence is its most perfect assertion of itself." Behind every manifestation lies the idea; behind every effect the cause; to discover whether either is good or bad we must discover the truth of it. Therefore every man who wishes to make a success of life learns, sooner or later, to look for rockbottom truths, for he wishes to stand on nothing but these. His search for the truth of things will disclose to him that they lie in what are called the virtues of life, and these are unseen qualities that exist beyond sense perception and belong entirely in that domain which we call spiritual.

An effect, or a thing in itself, does not satisfy the questioning mind. We want to know the idea back of it. "What's the big idea?" is the thought of all of us expressed in common terms. In other words, "What is the motive?" Is it bad or is it good? What is the truth of it? There is a center of truth within every man to which all truth appeals. Therefore the man who wishes to square himself on the basis of truth learns to know

quickly the difference between the false and the true.

There is a man in the Treasury Department at Washington who receives a very handsome salary because of his sensitive touch. He passes money through his fingers with the greatest rapidity and the moment he touches a counterfeit he recognizes it and throws it out. The perceptional faculties of a man who is looking for the truth of things corresponds to this expert's touch. He acquires the facility of immediate detection and instantly recognizes that which is erroneous. But this facility is acquired only by steady, constant practice, by developing that inner power which instantly responds to the true and as instantly reacts to the counterfeit.

We have now, it will be seen, to deal with the moral qualities for success. Given a full attainment of all the powers which have heretofore been outlined as necessary developments of the mind, they would not bring to anyone a success worth having unless they were supplemented by the full support of the moral faculties. What flavor is to the fruit, what health is to the body, what soundness is to the mind, moral power is to character. When we speak of character we presuppose good character, the character of a just, righteous man. Therefore, character cannot be at-

tained without a sound practice of the virtues.

Character is the crown of achievement, the goal of true success. How can it be acquired?—for it must be acquired; it cannot be bestowed, nor bought, nor learned out of a book. It must be built into the soul of the individual, first by the recognition of spiritual values and then by the acquisition of all those in which we stand in need. Everyone has a very good idea of his or her particular weak or strong points of character. We all know just what qualities we lack as well as those that we need to strengthen and develop. All of us know our own shortcomings, or may know them if we are fair with ourselves—if we have not indulged in that most detestable of vices —self-deception. For the person who deceives himself there is little hope for the acquisition of a passion for truth, since truth has been crushed in its very home. The self-righteous person, the person who is never wrong and can never see that he is wrong, is worthless as a student of life and for development of mind or mental qualities. Such a person is the Pharisee, the smug, self-satisfied hypocrite.

So it is necessary to undertake a strict self-examination on such points of moral character as we already possess and such as we know that we need. Check them off:

Truthfulness	Secretiveness
Honesty	Tact
Fairness	Discretion
Justice	Love of order
Firmness	Hope
Faith	Ingenuity
Loyalty	Resourcefulness
Friendship	Boldness
Courage	Capacity for enjoyment
Appetites	Humanity
Acquisitiveness	Charity
Love of praise	Patriotism
Obedience to law	Religion
Agreeableness	Moderation
Kindness	Decency
Consideration for others	Purity of life
Thoughtfulness for the weak and the erring	Appreciation
	Tolerance
Imitation	Broadness of vision
Sense of right	Generosity
Self-Esteem	Forgiveness
Sympathy	Veneration

Figure out your percentage in each quality and estimate your strength or your weakness accordingly. Arrange your evolution along specific lines. There may seem to be duplication in the qualities or faculties mentioned, but again this may be due to defective definitions or an association of ideas about a word that deprives it of its complete meaning. It is not necessary that we

should strive for each. Finding your foundation in Truth, Honesty, Faith and Justice, a sincere striving for these will involve the adoption of others, and these in turn will bring all the strong moral faculties into play.

Great characters have been built up both in the solitude of nature and in the tumult of the world's activities. In each case the work has been done through an exercise of the inner qualities that are a part of the spirit of man. Job says, "there is a spirit in man and the inspiration of the Almighty hath given them understanding." Understanding is the fruit of deep reflection. It is not come by alone. It is the outcome of the study of little things. There is a spiritual quality in man that gives depth and altitude of soul, a wealth of inward life that, given full release, finds in the common things of life truths that cannot be elsewhere or otherwise discovered. Understanding comes from the serious contemplation of the hidden springs of life that gather into brooks and flow down the mountain sides with power. It comes from the stillness of the soul, awed by the phenomena of nature and the quest for truth. "Wisdom is the principal thing," says the Prophet. "Therefore get wisdom, and with all thy getting get understanding."

The moral side of your being must be exercised

in the attainment of character just as in the attainment of a perfect physique the physical activities must be exercised. Fortunately, every event of the day, every impulse and emotion of the body, every turn of the mind, presents opportunities for this form of exercise, and once we start in upon it, if we are at all in earnest, we cannot give it up, for a love for this form of exercise grows and we very soon detect our advancements.

The man who is a success in life has long been in training for it, and it is the training of the moral faculties that furnishes the soundest results and the most satisfactory evidences of increased power. Restraint is necessary in the curbing of the will, and in all the exercises called for in the development of character the will must be brought into play. Back of the will is the desire. The desire to succeed, the will to succeed, and the practice, practice, practice method bring success in every direction where applied. Where a false belief has been held, or an incorrect tendency has been developed, we must eliminate it through a desire not to crave these things. Wrong desire must be killed by right desire.

The elements of character lie very deep within the moral being, springing from our immutable nature, our truth in being on the one hand, and from external circumstances on the other. There

is an extraordinary resourcefulness in every spiritual nature. We draw from sources of power of which we never dream. Again, we learn from contacts and observations the essentials of proper conduct. Character is a blending of natural gifts with qualities which we studiously acquire. Study any man closely and you will find his character. It gleams in his words, his opinions and his convictions. We put our faith in the man we can trust, and we trust in what we know of his character.

The hopefulness that surrounds every man lies in the possibility of changing his character. This possibility exists every moment. A man with settled character may at any time change to something new, but always, according to his trend, to something better. The most desperate characters have, almost as in a lightning flash, changed to mildness, sanity and restraint. Character is not to the extent that most people believe produced by environment. It works through and away from environment. The environment that produces a sinner will produce a saint equally as well. An inconstant character may become as fixed as steel. The builder of character has all the universe with him. Not often is he taken from the path his feet have learned to tread. Some great change must take place in his moral

being to produce the transition from good to bad.

The natural tendency, once we have learned the power of single-idead character, is to go forward to its highest development. The confidence reposed in us begets confidence in our desire to possess character in higher degree. We constantly see the necessity for it and the power inherent in it. Business men stake fortunes on ventures depending on the character of an individual. Nations follow and depend upon leaders of character. Society places its welfare on the honor and integrity of individuals of character. Humanity looks up to the man of character as to its proudest achievement and its greatest exemplar. The action of a man of character can always be predicted with certainty once the circumstances are understood. The fixed rigidity of inherent principle determines what he will do under a given set of conditions.

However much we may rely upon the mind in the matter of character formation, the essential part with which we deal is the soul, the mystic element of man, the ego that envelops man's nature. We cannot depend upon experimental psychology to build up character, for its synthetic power is not yet developed. We may depend upon it for a closer knowledge of much that is hidden within the mind and the will, but so far as

character is concerned, the call it makes upon us is for spiritual qualities and on these alone can it be developed to its highest degree.

Your character is what you make of yourself and your conduct is its truest expression. Every village has its characters. People who have lived with one set of motives all their lives show the character produced by these motives. The spiritual nature of the individual asserts itself under any and all conditions and makes the man just what he is. It is the spiritual nature which gives force to character; not the habits, not the idiosyncrasies or peculiarities. These may be so predominant as to force the individual upon the attention by reason of their unusual quality, but there is behind them what constitutes the individual—the soul—and the force of character is derived entirely from this source. Therefore in dealing with character we are dealing with acquired habits of life plus the spiritual force that makes them manifest and an integral part of the being that exhibits them.

Every village has its beloved pastor, its close-fisted, note-shaving Shylock, its gadabout gossip, its town oracle, its bully, its bad man, its saint and its atheist. The novelist and the dramatist find their material in the more or less perfect development of these types. The charm of the novelist

lies in his uncanny ability to reproduce in fiction types that we all meet with in private life; hence our Huckleberry Finns, Colonel Sellerses, Babbitts, Arthur Dimmesdales, Rip van Winkles, David Harums, Uncle Remuses, Bardwell Slotes and our Great Gatsbys. One of the most noted of our national characters was P. T. Barnum. In an excellent biography of this man of originality and force, a story is told of Barnum's first employer, the keeper of a general store in a small town. Barnum had to get up early to prepare the store for the business of the day. His employer and he would carry on the following dialogue: "Is the rum watered?" "Yes, sir." "Is the sugar sanded?" "Yes, sir." "Is the coffee chicoried?" "Yes, sir." "Well, come up to morning prayers and breakfast."

In the chapter on personality I spoke of the true self and its desire for expression. Character is a working out of the true self and personality is its outer garment or personal expression. Now the true self may never be understood unless we consider its spiritual nature. Therefore, in building character we must study the essential nature of our true self and develop that in it which tends to goodness, righteousness and justice. These are all common words but each has an uncommon meaning.

Goodness is innate in all people, even the most degraded specimens of humanity that the world may produce. There is a spark of goodness within the lowest creature which some person, event or circumstance may bring into play; otherwise, humanity would be without hope. It is this indestructible element of goodness that makes for the salvation of the race.

Righteousness is the practice of right doing; the right-useness of things. There is within all of us a desire to be right, to think rightly and to act rightly. Perversity, lawlessness and incorrigibility may stamp some people with their eternal wrongness, but the desire for rightness always exists in some form or other. We have come to associate the word with a religious meaning, but this is only through the association of ideas and the adaptation of the term to religious practice. Irreligious people follow righteousness as a life practice quite as earnestly as church members. The word covers the desire of every man to do what is right in all the activities of life. The unrighteous, or those who make it a practice to be unjust, unfair and dishonest, bring about their own punishment. Wrong practices may succeed for a time, but they cannot endure, and the perpetrator of them, though he may prosper, eventually suffers from his "karma," or consequence

of past actions. The law of compensation eventually works out and the wrong-doer suffers more in the possession of ill-gotten gains than his wealth will ever recompense. Besides, there is no durability to wealth of this kind. If it remains at all it carries such misfortunes with it as to be a curse to the one who possesses it. "The mills of the gods grind slowly but they grind exceeding small." The grist is fine and the accumulations are reduced to dust.

Justice is one of the noblest faculties of the soul. It is a quality that the world admires. It is inherent in the constitution of man and we are all committed to the belief that it will be done at last. "Justice walks with a leaden heel but it strikes with an iron hand." It cannot be escaped, even though it takes a form unrecognized by the mass.

In all these qualities it is Truth that works out eventually. Nothing false or erroneous can last. Truth is eternal and must prevail.

Now the man who is to come to giant stature through the mind must take cognizance of character. He need not feel that he must set to work to build character. What he must understand is that by making himself master of any one subject he is learning universal truths and all learning will flow to him as he prosecutes his par-

ticular science or calling. And as he sees the value of the eternal principles of life he will adopt them as they prove themselves right to his judgment.

This chapter has for its purpose the awakening of the consciousness to the necessity of developing the best qualities within the soul and giving sway to the spiritual nature which demands truth and justice in all things. No success is worth having unless it is based on the foundation of truth. This country of ours is filled with noble characters. It is true that wherever we find a successful man in life the tongues of the envious and the slanderous are busy with his character. Those who dislike to see him succeed will dwell upon his weaknesses rather than upon his strength, and nine times out of ten these weaknesses are exaggerated. The fact is that the logic of success calls for the elimination of weaknesses on the simple ground of economy of movement and saving of time. Weaknesses are not tolerated by strength because they neutralize strength and your strong individual discovers this for himself and removes them if for no other reason than that they impede his advancement and interfere with the perfection of his plans. The secret of art is to eliminate and the secret of character building is the same. Character building will

take care of itself if the individual is in earnest and throws all his power into the tasks that lie before him. But the process of elimination is always more effective and works for the production of a sounder structure if the moral nature is given full sway. Irregular habits may be extirpated by the will. Irregular motives must be effected by the forces that produce a moral character.

We should look to our great men, those who have achieved greatness in any line, and study them closely. The President of the United States is invariably a man of character and purpose. There is something about the choice of a man who will appeal to all the people that demands character as a first requisite, and when such a man is chosen to this high office he puts forth all the qualities that he possesses which make for greatness. Emergencies calling for the expression of the nation's voice find him prepared to utter the truths for which we as a people stand.

The tragic note in the death of Lincoln has touched every heart and his memory has been enshrined with that of the great men of all time. It might have been otherwise had he lived, but nothing could ever take from him the strength of character he manifested and voiced in the great struggle for the preservation of the Union. All of our presidents have won the respect of the

nation and of the world for they have possessed character of high degree.

Great leaders in finance, industry, commerce and the professions are generally men of character, as are our great editors and writers. Devoting their lives to the single purpose of excellence, greatness developed within them; they came by it through the long period of their preparation for success. The leader of the automobile industry, Henry Ford, is a popular man. Why is he admired? Not so much because of his success but because of his principles, his clean-cut character as a business man. Time was when it was fashionable to throw brickbats at John D. Rockefeller. To-day there are not bouquets enough to offer him. The unparalleled gifts which he has made to humanity have indicated his interest in the welfare of the people of the earth, and thus have hushed the voice of the critical. Why is it that when Judge Elbert Gary speaks he receives the careful attention of the business world? Because he represents sound character.

Many men whose private lives were not impressive because of virtue and decency have left bequests of millions for the public good. Posterity is tolerant of their memories but does not hold them up as models. Look at the leading man of any community, and you will find that he is a man

of character—strong, firm, resolute, courageous, broad and charitable, self-sacrificing whenever his service is demanded for the public good, and a power in behalf of law, order and fair dealing. In fact, the psychology of business success has brought to the general consciousness the understanding that it is fairness only that pays; that double-dealing, untruthfulness and dishonesty are to be avoided at any cost.

Franklin's motto, "Honesty is the best policy" has been criticized by people of foreign countries as illustrative of our national position with regard to honesty. It has been said of us that we are honest because it is good policy to be honest. But Franklin does not need to be explained, for as a man of character and of probity, his utterances bear the stamp of truth. "He that has patience," said Franklin, "can have what he will." If Franklin and others of our philosophers have urged it upon the business conscience that the virtues are the foundation stones of success, it is because we are a great nation of busy people and best apprehend our maxims through business application. Thus to-day character is a fundamental requirement for success. It is not urged as the best policy but as the categorical imperative of well-being and great accomplishment.

The final accomplishment of character is a per-

fect inward harmony. We learn to appreciate the fact that it makes all the difference in the world in our life work whether we are balanced and serene, or are continually wrought up, full of discords and errors, and harassed with all sorts of perplexing, vicious things. In the successful men of to-day we can trace the power of concentration, the habit of riveting their faculties upon one thing; striking sledge-like blows in one place until they have accomplished their purpose; and the ability to hound an undertaking to absolute completion in spite of every difficulty. This power of concentration, treated of in a previous chapter on Attention, causes the elimination of all frictional interferences.

The beauty of harmony and order appears in the life that is well directed, for the reason that inharmony and disorder are eliminated at a very early period in the process of self-education as destructive in essence and effect. "Duty well done is the soul's fireside." A man soon learns that the less he requires looking after, the more able he is to stand alone and complete his tasks, and the greater is his reward. He learns that as he does his own work well he is called upon to direct others, and he finds followers, for nearly all men are born to follow. He finds that he can fuse others by his own intelligence and animation.

He discovers that we grow by expression and that we never really know a thing until we teach it to somebody else. He expects more of himself than he does of others. The more people he can direct and the higher the intelligence he can rightly lend, the more valuable he becomes to his business and to himself. Thus character becomes a necessity, for such a man cannot be frivolous, trifling or shallow. He rises because he cannot be kept down and eternal forces move him on with a push.

This book is largely written for the purpose of satisfying the popular desire for a knowledge of the truths of mind, to be applied to the end of success and happiness. But to be a success in life does not necessarily involve the making of money. We have other goals, we Americans, notwithstanding the belief of those who do not know us well. More and more, in this country, the popular mind is rising to an appreciation of the ideal as the goal of life. We must necessarily seek for the truth of things, for the spiritual side of things, if we are to have a well-ordered happy life, and a life of achievement. There has long been a wall or a desk motto, that has been used by thousands to consecrate this truth, and I close the chapter with its quotation. The author is said to be Mrs. A. F. Stanley:

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty, or failed to express it; who has looked for the best in others, and who has given the best he had; whose life is an inspiration, whose memory a benediction.

XII

THE SUPERCONSCIOUS MIND

Of this Pure Nature every man is at some time sensible. Language cannot paint it with his colors. It is too subtle. It is undefinable, unmeasurable; but we know that it pervades and contains us. We know that all spiritual being is in man. A wise old proverb says, "God comes to see us without bell:" that is, as there is no screen or ceiling between our heads and the infinite heavens, so there is no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins. The walls are taken away. We lie open on one side to the deeps of spiritual nature, to all the attributes of God. Justice we see and know, Love, Freedom, Power. These natures no man ever got above, but always they tower over us, and most in the moment when our interests tempt us to wound them.

—Ralph Waldo Emerson, *The Oversoul.*

Many apothegms have been made on the subject of the inherent desire in man to worship. "Man is a religious animal," one writer says; another, "Man is incurably religious." On every hand churches testify to the religious instinct. Our civilization is based on religious beliefs and convictions. There never has been a race of men, in any age or time, who were not religious. All

the monuments of antiquity, all the archæological discoveries, all literature and human records testify to the existence and practice of the religious spirit. "The 'eathen in his blindness bows down to wood and stone," sings Kipling.

The word "religion" is derived from a Latin word meaning to bind together and the thought behind it is the effort of man to bind himself to God.

Here, now, we come to the word "God." There are many people who dislike this word, who are repelled by the use of it, who will not follow speaker or writer beyond the mention of the name. I use it because, after all, it is not a name but a symbol. What I want to write about is the existence and nature of Pure Spirit and the connection it has with the life of the individual man. By whatever name we choose to call that Universal Intelligence which every man believes is manifested in creation and in the operations of the physical universe, we are obliged to accept the fact that to the average mind this means "God." We do not have to accept this name but we use it because of common agreement as to its meaning. The name correlates with the Creator, the Deity, the Supreme Spirit, the Architect of the Universe, the Spirit of Life, the Divine Being, Lord, Jehovah, the Almighty One, Allah, Osiris, Brahm,

Great Spirit, and so on, according to nationality or teaching—it is the one thought, namely the being that is the source of all being, the great first cause, the mysterious invisible power that all agree is manifested by its works.

Why does the average man of the English speaking race shrink from the introduction into a discussion of the name of "God"? Basil King, in his book *The Conquest of Fear,* says that if anyone brings into a conversation between English speaking people the name of "God" voices change, expressions set into a form of disinterest and the speaker is regarded as having done something unpardonable. Mr. King attributes it to the kind of God that English speaking people have been brought up to believe in, namely the jealous, wrathful, moody and temperamental divinity described by the Hebrew writers in the Bible. This God of war and bloodshed, of alternating goodness and violence, not only does not make any appeal to the modern mind, but it is distasteful to it. This God is well enough as a reflection of the intelligence of people thousands of years ago, especially a people who fought for race solidarity and spiritual growth surrounded by warring nations and idolatrous peoples, but it is a human God, a concept of the patriarchal mind of a great king possessing all power and devoted to the in-

terests of a little nation that believed it possessed an imperial destiny.

It is strange, but nevertheless true, that Christian people have taken over from the Jews this God of wrath and punishment notwithstanding the fact that the founder of the Christian religion represented God as love, as the Father of all men, and the kingdom of God as a spiritual condition of the mind, filled with peace, harmony and love. Alfred Noyes, in *The Hidden Player,* presents Huxley's simile of life to a game of chess in the following words: "The player on the other side is hidden from us. We know that his play is always fair, just and patient. But also we know to our cost that he never overlooks a mistake or makes the smallest allowance for ignorance. To the man who plays well the highest stakes are paid. One who plays ill is checkmated without remorse." This is a statement of the way most people feel about God. It is not true to the right conception of God as the All-Father, but it is a natural deduction from the kind of teaching about God that the great majority of English speaking people have received.

This teaching portrays God as a person having three parts, Father, Son and Holy Spirit. We speak of God as "He" and "Him," thereby confirming the idea of the Supreme Power of the

universe being a man of magnified proportions animated by human emotions. The whole conception is childlike and belongs to the child period of the race. It is unfortunate that it persists. There are people who speak of "our great Father-Mother God." This still carries out the human idea of person, although the sentiment carries with it the atmosphere of love. Our detestation of the word "It" as neuter prevents our use of this pronoun, as conveying the idea of sterility. And so we come to find that our language is not sufficiently elastic to embrace the thought of the Deity as Principle or Law.

The greatest proponent of Christianity, Paul of Tarsus, told the Athenians that God was not far from any of us, "if, haply, we might feel after him," that "in him we live, move and have our being." And this is as true a statement of God as can be made. If "in him we live, move and have our being," decidedly God cannot be a person, even a divine person, nor can he be omnipresent, infinite, immanent in all things.

God is Mind. God is intelligence, love, energy, power, the self-evolving principle of life, ever creating and renewing, ever manifesting and supporting—infinite intelligence and infinite life, the infinite source of all things. Our trouble in expressing God is that we have been thinking of the

infinite in finite terms and in terms of humanity. Hence we have personalized this power, which is not material but spiritual, bodiless and formless, and yet which has that character which we designate as personal. It is difficult for us to think of God as personal yet not individual as we combine the personal with the individual. Yet this is one of our greatest errors since it confuses our understanding of infinity.

When we can separate the sense of personality from that of individuality we can understand the divine being as Infinite Being. The word "being" is a clew to correct thought in this particular. We speak of ourselves as human beings, of animals as animal beings, of God as divine being. Being is universal. The being that we have is our share of universal being. The universal being is All-Being. This is given expression in the Bible when Jehovah at the burning bush, asked by Moses for the name he was to give to the Israelites in Egyptian captivity, of the divinity that sent him, replied: "Tell them that the I Am hath sent thee." And again: "I am that I Am." This is an expression of continuous being. Descartes, the French philosopher, declaring his own existence, said: "Cogitus, ergo sum." Or "I think, therefore I am." This is the only method we can adopt to resolve ourselves into our own

being. Without thought, without intelligence, or consciousness, we could not make this declaration. Life—all the rest of it—would avail nothing. It is the description solely of man.

Is this not really a declaration of spirit? It is the spirit of man that differentiates him from all other forms of created life. How shall we think of Spirit? We know something of the attributes of the divine being we call "God" by the higher nature within ourselves which we designate "spiritual." Scientifically we know God as life, force, energy and intelligence, if indeed science admits of the existence of these qualities, being concerned only with physics and material forms, but I am using the word "scientific" in the sense that it applies to that which is demonstrable and invariable.

Metaphysically, we know God as Mind and its ideas; religiously, we know God as Father, love, and generally in its manifestation of human qualities. Spirit we understand as life, livingness, intelligence, consciousness. As a matter of fact God is indefinable. The term must ever be a general designation, the meaning left to the individual power of conception. The Master Metaphysician, Jesus of Nazareth, said: "God is Spirit." The translators have the words as "God is *a* spirit." But that arises from the

tendency to individualize God, and this we are getting away from because of a more expanded intelligence. Science has broadened our conceptions by revealing to us the one-ness of all things, the unity that exists throughout the universe. If we undertake to analyze Spirit (meaning the All-Originating Spirit of the universe) we first of all regard it as creative; then we must look upon it as the source of life; again as intelligence, or omniscience, also in its aspects as omnipresence and omnipotence. These conceptions will serve as the basis of our final discussion of the nature and power of Mind.

Regarding Spirit as creative we must see that its power is kindly, beneficent and generous. The panorama of the heavens as well as the operations of the smallest particles of life, reveal order and harmony, system and obedience to law. Were the Spirit to be otherwise we should not have a cosmos but a chaos. The profusion of life is so enormous that we can think of it only in terms of generous outpouring. The support given to life in the returns of nature to life's exactions is beneficent; air, sunshine, light, environment, sustenance, health, power, intelligence and the essentials for intelligent coöperation—all these indicate beneficence.

It indicates more. It indicates the disposition

to present to us the opportunity for growth, development and cultivation by the exercise of faculties provided for use in the struggle to make life a thing of value to us. If the bestowal of life with opportunity for development is not in itself beneficent and loving, then we do not properly appreciate the paternal spirit. The design, manifestly, is to enable us constantly to add, by our own efforts, to the fullness and enjoyment of life. Regarded in this manner, the world is a stage set for the development of man to any point of attainment that he wishes to reach. The entire movement of life is a process of growth, of development from the lower to the higher, of the production from within of all powers necessary to overcome the difficulties from without. Accepting life with this understanding it is not difficult for us to discern a beneficent Creator arranging for the ultimate happiness of its creatures. The spirit of life must necessarily act in the direction of supplying life in greater and greater abundance. To suppose it to be the contrary would be to suppose it to act against the nature of its own principle, which manifestly is the increase of life. The only desire of life must be for a greater livingness and a greater enjoyment of life.

Now, if we regard Spirit as life we have to see that life not only works for greater fullness and

enjoyment but that it operates for corresponding facts in manifestation to it. On the assumption that the originating principle of life has created man as the paramount exponent of life in the world, as we know it, it is quite logical to suppose that this has been done for the purpose of bringing man to the stage where he will be a consciously corresponding entity. As Emerson says in the quotation at the head of this chapter, "There is no bar or wall in the soul where man, the effect, ceases, and God, the cause, begins." And he rightly remarks that the noble qualities in man, such as justice, love, freedom and power are always immeasurably higher than our own natures. "They tower over us," he says. These, with all our passion for truth, our search for the ineffable, take man beyond the range of physics and place him in a realm of supernal being. Therefore, the thinking man must look for the source of this side of his nature rather than for the essentials of his physical being, for it is with this side that his consciousness has almost entirely to deal.

We cannot close a study of Mind and its powers without taking into the fullest consideration possible the entire mental range, and while, in the beginning, it is necessary to meet the conditions outlined in the various chapters of this book, no

study of mental power can be complete until it takes in the mind's transcendent qualities. Psychologists speak of the mind as "the conscious, the subconscious and the superconscious." Inevitably we come to the Superconscious, the source of mind, the original Mind, in order to understand the possibilities that have been manifested already by supreme exemplars of the capacities of the mind. Give us the arc of a curve and the mathematician will figure out the perfect circle. Human genius has touched extraordinary heights. Witness Shakespeare and Milton, Dante and Michelangelo, Bacon and Kant, Montaigne and Leonardo da Vinci, and among the ancients, Plato and Aristotle, and above all and at the peak of humanity, Jesus of Nazareth.

Jesus penetrated to the soul of truth to a degree far beyond that reached by any other man of whom we have any knowledge. He entered so far into its nature as to be able to overcome the law of gravitation, as we see it, or rather to command a higher law, and to give us in the raising of the dead concepts of laws of which we as yet know nothing. He commanded the laws of atomic ether in converting the elements of substance into bread and wine, or food, and the laws of Nature as we know them, into instant creation of missing organs and the rejuvenation of the body. He was

the master scientist of the world. His teachings on truth surpass all the knowledge of metaphysics and ethics ever propounded, and his utterances are as applicable to the life of to-day as they were to the life of two thousand years ago. We may say that his teachings have set a mark for human endeavor that will stand for all time, and men will never progress beyond the point that he reached. He rose above all human limitations and dwelt entirely in the spiritual realm. To such a degree did he absorb the spiritual life that he identified himself with the life principle and with the complete fullness of the Supreme Being. He is, as some poet has expressed it, "our tainted nature's solitary boast." He so identified himself with God as to speak as God. It may be truly said that even now Jesus is not understood by the best thinkers. He is respected and admired, but few accept him for what he really was, a man who rose to the supremest heights of knowledge received from his continuous conscious contact with Pure Being. To accept him as God incarnated in a human being is to widely miss the mark with respect to the real meaning to us of the life of Jesus of Nazareth.

The mind of the world has never accepted Jesus wholly in this view as a historical character. It is a concept that does not agree with our concept

of God. That the Creator of all the millions of solar systems of the universe should be incarnate as man to be born of woman, to live and die, to suffer and be persecuted as man, in order to show his love for the inhabitants of this insignificant planet, does not accord with a reasonable conception of the immensity of the Creator and rests almost entirely on the supposition that God is a magnified human being presiding over a flat earth, the center of the universe.

The true significance of the life of Jesus is that the divinity that is within man may be so far developed by man as to realize man's full stature as the son of God, if I may adopt that term. Jesus' mind tapped the sources of divine knowledge and power and the "works" that he did were such as we could do also. "The works that I do," he said, "ye shall do also, and greater works than these shall ye do because I go to the Father."

I shall not undertake here to defend the historical character of Jesus against those who do not admit of his existence as a fact, for that is beyond the scope of this book. If no such man as Jesus ever lived, and the accounts of his life are to be taken as fictional or mythical, then we have to deal with some mind that was capable of presenting the truths of life in the transcendently clear manner characteristic of the Nazarene's teachings. Civ-

ilization as we know it to-day would then have been built on the basis of a myth, or something that is false or imaginary, and we who are asked to take this view are invited to believe that the highest truths the mind can reach are based upon untruth, a contradiction in itself. Allowing for the sketchy character of the records of Jesus as we have received them, they yet contain the highest truths we know and indeed truths that so far we have been vastly unable to seize, for the farther we advance in knowledge the more we discover of the meanings of the message this man delivered.

Now all the heights reached by the human mind indicate to us the possibilities of the mental life of mankind that is yet to be. Nine-tenths of the human race are not capable of consecutive or constructive thinking. It is only a small part of the race that does the actual thinking of the world. If we ask ourselves what civilization will be like, what the range power of the human mind will compass, in the next fifty thousand or one hundred thousand years, we shall see beyond the mechanical possibilities that have in the past few centuries advanced us so enormously. There is a limit to mechanical possibilities. The fact is that these have outrun the intelligence of the time. The mind has by no means kept step with the develop-

ments of science or the marvels of human invention. Thomas Edison said in an article in *Popular Science Monthly* that "the world does not need any more inventions just now, until general intelligence has increased so that men can be had to operate what we have." James Harvey Robinson, in *Mind in the Making,* says that this is what is wrong with the world at the present time, that we have lagged behind the pace kept up by our inventors, and that unless we catch up with it we are doomed to a terrific reversal.

It seems certain, then, that the forward movements of civilization must be effected through a greater development of the human mind in the direction of higher thought. We cannot always live in an age measured merely by production and consumption. The world moves in cycles and the industrialism that we are going through now must reach an end by the very nature of its intensity. The piling up of material wealth is not going to be always the chief object of life. Sooner or later the childishness of the system which distributes the wealth of the world lavishly among a few people and deprives the remainder of the necessary requirements for existence will be seen in its true light and the mind of man will turn to the possibilities that lie in a higher and wider mental de-

velopment. The thinker will eventually come into his own. It is entirely possible that this may be brought about by a very thorough command of nature through the forces that are working in scientific directions. But however it is to be brought about it is the manifest destiny of man. The mind will not be stopped in its forward march. We shall never revert to savagery or uncivilization. It is mind that will save us from this possibility.

The tendency of thought, therefore, is to the advancement of the race through higher thinking. Since we have learned as much as we have about the mind we have discovered that it is the dark continent for all future explorations, and the earth, having been plotted out like the map of a real estate allotment, the discoverers of the future must look for their adventures within the mind of man rather than in externalities. The most advanced thinkers of to-day are those who are making known to us the capacities of the mind. Once we place this spiritual field before us as the goal of our deepest search and most profound thought, the development of mental powers will undoubtedly be the goal of the highest thinking. It is now beginning to be seen that the intelligence and livingness of Universal Spirit is ever pressing forward to manifest itself in a con-

sciously responsive humanity. The more we study the subject of the Universal Intelligence the more we come to see that the mind of man harmonizes with it perfectly, and the more we study individual intelligence the more we discover that its possibilities lie altogether in the direction of the infinite.

Science to-day is securing for us a knowledge of the operation of the laws that underlie the movements of the universe and that function in being. It is engaged in studying effects rather than causes. The analytical stage of scientific thinking is giving way to the synthetical so far as physics are concerned. Eventually this process will be followed with regard to mind, the psyche and the divine spark. Jesus quoted to the Jews, who accused him of making himself out to be God, their own writings in which Jehovah was said to have uttered through the mouth of a prophet, "Have I not said ye are all gods?" And the only meaning we can read into this cryptic utterance is that godhood is the predestined state of man. When the individual comes to recognize his power to coöperate with the Divine Intelligence and acts upon it in a concerted and harmonious manner through an intelligent conception of its purpose and of the laws through which that purpose is accomplished, that recognition must

proceed to a realization of himself as the illustration of a universal in an individualized form in each being.

The source of intelligence, power and purpose is the universal self and this is man's self because it *is* universal. Every man is a microcosm of the Divine Being. He is in the particular what the Supreme Intelligence is in the universal. As the universal can act only in the generic, the conclusion is inevitable that to act in the individual it must act through the individual. Therefore, it is reasonable to assume that man is a reproduction in miniature of what God is in the universal. This is the argument and the logic of Truth. As we find all truth in the Supreme Being, as all truth proceeds therefrom, we must take it that, as the poet Browning says, "there is an inmost center in us all where Truth abides in fullness," and that it is not possible for it to rise "from outward things." This inmost center of Truth within us is that which responds to truth when it appears to us, and since all the laws of the universe as far as we have been able to discover them rest on truth and disclose to us the nature of truth, then we can say that that center of Truth within ourselves speaks for, of and from the source of Truth.

The reader who has gone thus far with me may

now see something of the vast panorama of truth set before the human mind. Its concept alone insures that we shall eventually master its principles. Our struggle is no longer with the forces of material things. It lies with the spiritual—with principles, which never change or deviate to allow for ignorance. The law of mathematics has always been in existence as a principle. It always will be. There never was a time and there never will be a time when two and two shall make anything but four. The bookkeeper who cannot strike a balance and the student working on his algebraic problems, know that the law "never overlooks a mistake or makes the slightest allowance for ignorance."

Who is to blame for the mistakes? No one but the person who makes them. We cannot inveigh against the injustice of mathematics or demand that it allow for ignorance. Our position must be that we must better our knowledge of the law. We must master the operation of the principle. That is what our intelligence is for; that is the field for the development and triumph of the God principle within us, the intelligence. So, too, with all principles. We must seek to discover them and to use them. Doubt not that man shall fail in this quest. The knowledge of the individual eventually becomes the knowledge of the race, and

as we develop the individual intelligence we expand the intelligence of the mass.

I began with an appeal to the reader to use the mind in order to obtain gigantic stature. I close with an endeavor to impress him or her with the immensity of the possibilities that lie within the reach of that exercise. Just as the light of the sun obscures the panorama of the heavens, the light of the material world hides the immense range of the spiritual arc beyond our present vision. No one who begins with the truth that mind makes men giants will ever stop with the thought of mere worldly giantism. He must go on to the greater achievements that lie in the direction of the recognition of mind as the means of contact with and comprehension of Spirit, the controlling power of the universe. It is not by mental achievement alone that man will reach power, but rather by the finer development of mind that we ineptly call "spiritual."

The old account of creation has it that man was made "in the image and likeness of God." That likeness and image cannot be physical. It pertains to consciousness. Therefore we must go on from the study of the conscious and the subconscious to the superconscious, that every great thinker has felt and known as the very essence of his thought. "We lie open on one side to the

deeps of spiritual nature, to all the attributes of God." Are we, then, to permit this side to be undeveloped? We cannot do so, for the mind will not permit us to ignore it. We must go on and we shall be encouraged to go on by what we are able to accomplish in the mastery of our human conditions. The mind demands freedom. Freedom resides only in a knowledge of the truth. Truth is a spiritual quality, intangible, unfelt, unseen, imperceivable except through the mind. The constant pursuit of the Truth leads us to the center of all Truth.

When we understand that this is the immense scope of Mind we shall know what lies before us for conquest, and we shall not be dismayed until we have made the farthest reaches possible to us in the development of the mind. The mastery of principles will give us mastery of conditions. The knowledge of causes will give us power over effects. The mind's supreme goal is the attainment of causation through its own inherent powers. Eventually the great leaders of the human race may say with the Nazarene: "All power is given to me in heaven (the region of order and harmony) and on earth." This is man's destiny. All knowledge is attainable. It is our mission to attain it. Beyond the earthly scope of things, the universe with all its splendors!